The Gosforth District

Its Antiquities and Places of Interest

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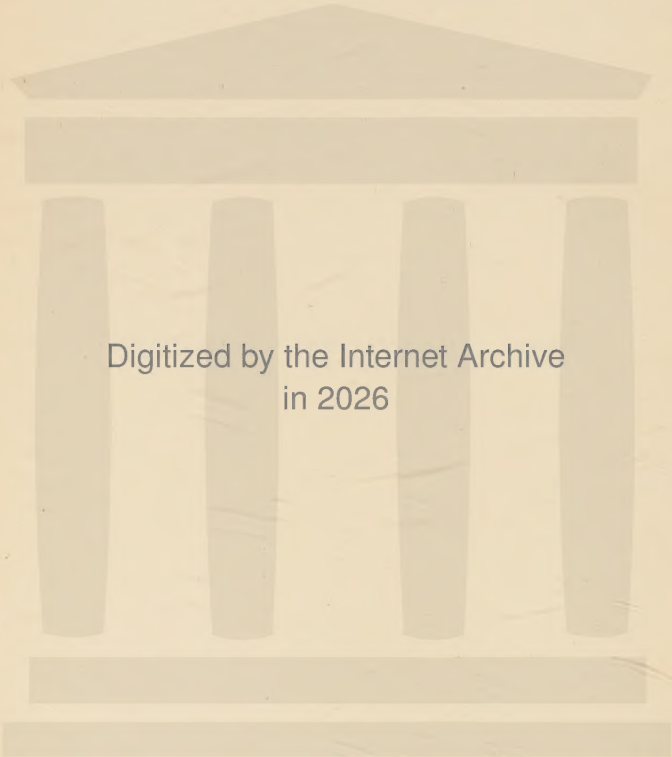

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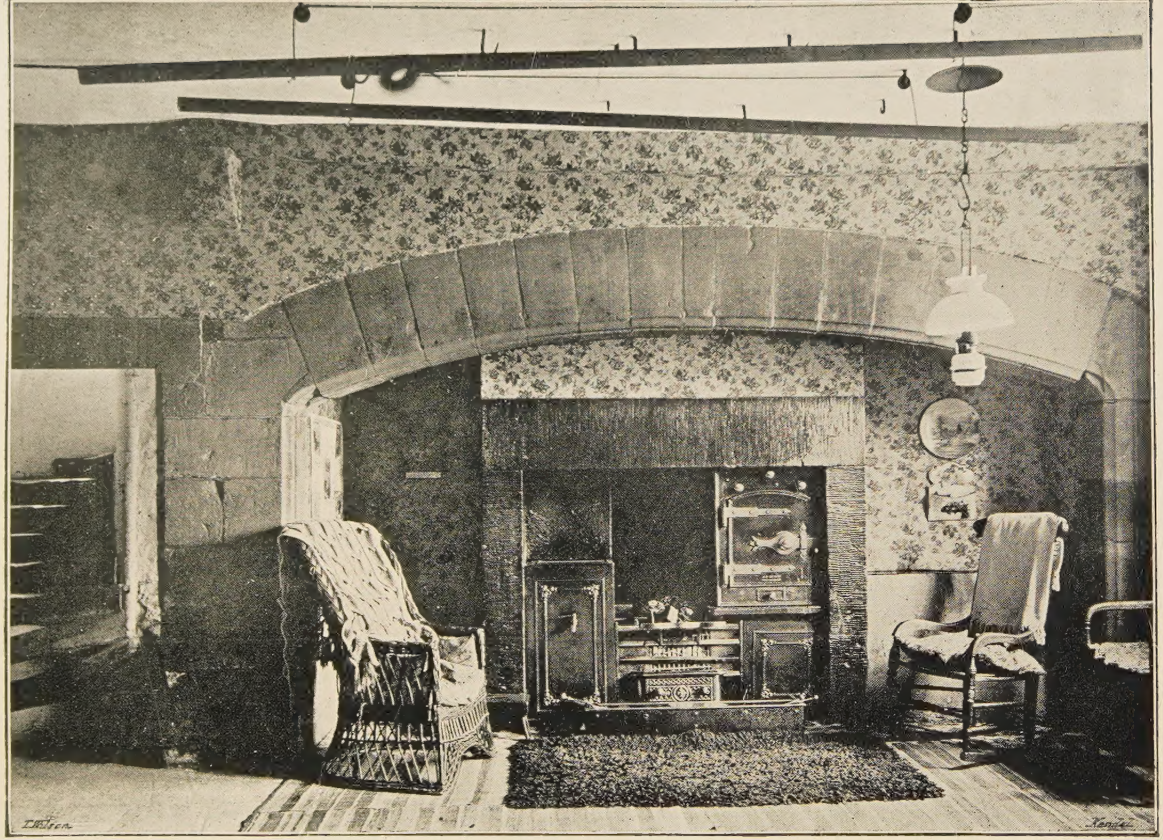

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THE

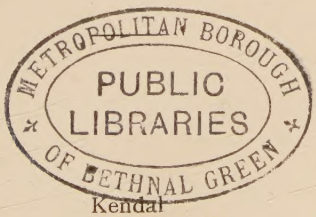
Gosforth District:

ITS ANTIQUITIES AND PLACES OF INTEREST.

BY

C. A. PARKER, M.D., F.S.A.Scot., &c.

Illustrated from photographs by Miss A. E. Brickhill, and drawings by the Author and others.



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To the Memory of my Friend,

THOMAS RYMER,

The preserver of Calder Abbey.

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CORRIGENDA AND ADDENDA.

Page 3.—In heading of chapter, for ' Commendation,' read ' Treaty.'

Page 11, line 2.—Although 'by' is a Danish termination meaning 'the place of,' some of these names are post-Conquest, like Ponsonby.

Page 11, line 10.—For ' really made ' ' in 925,' read ' afterwards confirmed ' ' in 926.'

" A.D. 924. In this year . . . the King of the Scots and all the nation of Scots, and Ragnald, and the sons of Eadulf, and all those who dwell in Northumbria, as well English as Danish and Northmen, and others, and also the King oi the Strathclyde Welsh, and all the Strathclyde Welsh, chose him (Eadweard) for father and for lord."

" A.D. 926. And King Aethelstan . . . subjugated all the Kings who were in this island : first Howel King of the West Welsh, and Constantine King of the Scots, and Owen King of Gwent, and Ealdred son of Ealdulf of Bamborough : and with pledge and with oaths they confirmed peace, in the place which is named Eâmôt, on the IVth of the Ides of July, and renounced every kind of idolatry ; and after that departed in peace."—(*Anglo-Saxon Chronicle*).

Page 12, line 26.—For ' softened,' read ' corrupted.'

Page 13, footnote.—For ' Egre,' read ' Egen.'

Page 37, line 25.—For ' got,' read ' sat.' Doomrings in Cumberland are very doubtful.

Page 36, line 31.—Or ' Graystones Croft.'

Page 38, line 23.—For ' Selja,' read ' sel.'

Page 43, footnote.—Or ' son of the German ' Thýesks-son.

Page 63, line 12.—For ' selja ' read ' sel.'

Page 63, line 15.—For ' The mission of Paulinus had extended over great part of,' read ' The Anglian Church began to influence.'

Page 108, line 28.—The usual meaning is ' wood.'

Page 117, footnote.—' Kjœr, copsewood ; Kiarr, a copse.' This well describes the shallow tarns, half choked with brushwood, which occur in the district.

Page 146, line 22.—' Referring to the place Carbery.' Certainly not.

Page 161, line 3.—For ' Bekja-mót,' read ' Bekkja-mót.'

Page 216, line 21.—Uncertain. It may be from Icelandic *Bali*, a sloping grassy bank ; or from *Bāl*, a funeral pyre for burning the dead.

SOME AUTHORITIES CONSULTED.

John Denton's *Account of Cumberland*, c. 1610.
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West's *Antiquities of Furness*, 1774.
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The Anglo-Saxon Chronicle, Thorpe's translation, 1861.
The Transactions of the C. & W. A. & A. Society.
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Ferguson's *History of Cumberland*, 1890.
Ferguson's *Old Church Plate in the Diocese of Carlisle.*
Calverley's *Early Sculptured Crosses in the Diocese of Carlisle*, edited by W. G. Collingwood.
The Fleming MSS.
Irton MSS. etc. etc.

THE GOSFORTH DISTRICT.

PRELIMINARY.

SIXTEEN miles of seaboard on the west, broken only by the Ravenglass estuary, and a semicircle of mountains and hills on the east, the horns of which touch the sea at Black Coombe and St. Bees Head, bound the district referred to in this book. Until the making of the Furness Railway, some fifty years ago, it remained very primitive and old fashioned, which doubtless tended to the preservation of its antiquities. It lies within the barony of Egremont, formerly Copeland. The starting points of the imaginary excursions are Seascale and the central parish of Gosforth, but Egremont as the *caput baroniae* is described first. The roads, though hilly, soon dry, and are mainly good for cycling. Guide books, referring to the scenery, &c., abound, but a handbook to the many places and objects of antiquarian interest has hitherto been wanting. Hence this attempt to fill a gap.

C. A. P.

I.—EGREMONT.

Chapter I.

Road from Seascale to Egremont—The Castle—Pre-historic period—Roman period—Struggle between Cumbrians and Angles—Danish invasion—Commendation at Dacre—Rebellion at Dunmail—Norse settlement—The Barony—Ranulph le Meschyn—William of Egremont—Le Romilly of Skipton—Fitz Duncan's raid—The Boy of Egremont—The Strid—A nation's hope—Horn of Egremont—Thomas de Multon—End of the Castle—Gibbet Holme—Sepulchre Meadow—Founding of Norman Church—Double Early English Church—Dedications—18th century building—Fragments—Mermaid—Curious figure—Piscina—Graveslabs.

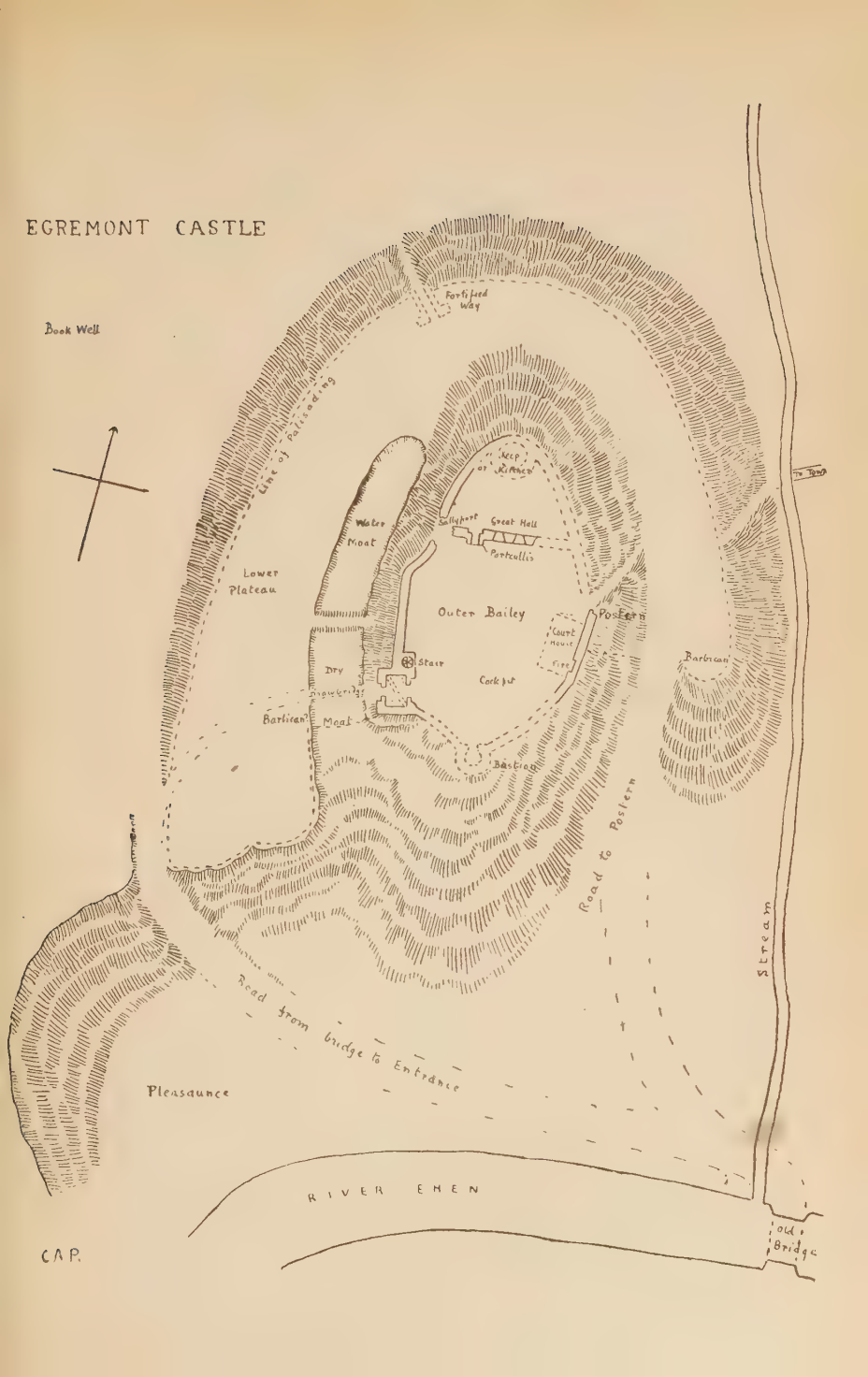
By rail from Seascale 6 miles, by road 8, or *via* Gosforth, a better road, 9 miles.

PROCEEDING inland from Seascale, turn to the left at the school, then to the right, and again to the left at the smithy. After descending Elvinhow Brow, Seascale Hall is reached, the ancient manor house of the Senhouses, now modernized as a farm house. There are one or two old fireplaces in it, and a stone in the wall at the back bears the ancient coat of Senhouse quartering Ponsonby, and the date 1606. Another stone bears the initials of the Blaiklocks. A little further on the farm Calder Hall is passed, once the manor house of the Lordship of Calder. Turn to the left on reaching the main road, and after passing through the pretty village of Calderbridge, and by the beautiful gate of Ponsonby Hall, turn to the right. The left hand road goes to

Sellafield, past the quaint old house Sellapark, and the curiously named hamlet of Yottenfews. Godderthwaite is passed (on the right), Blackbeck crossed, and Kirbeck (the stream of churches), by 'Street' Bridge. Beckermet is seen on the left, the site of Carnarvon Castle being close by, and Yeorton on the right. A mile or two further on Egremont comes in sight, to which there is a sharp descent past a road end called St. Thomas' Cross. On reaching the town bridge the abutments of the old bridge can be seen on the left. The key and permission to see the castle must be obtained from Mr. George Rigg, Egremont Mill, close to the bridge.

The Castle.

The ruins of Egremont Castle stand on an oval hill at the junction of a small stream with the river Ehen, and highest at the north end. It is a natural hill, but steeply scarped and improved by art; and is surrounded on three sides by a plateau also scarped, along the edge of which once ran a strong palisade, probably continued on the south, where there is no plateau, up to the castle wall. The principal approach was from the old bridge, the road from which divided, one branch coming up on to the eastern plateau to the postern gate. Near where it passed through the palisades traces of a barbican tower to guard the gate may be seen. The other branch came along by the river through what was either a pleasaunce or a tilting yard, bent up the slope through a depression now nearly filled up, and entering the palisades about where the present boundary wall is, curved round to the entrance tower. This being the weak side of the castle, it was further protected by a deep ditch, now much filled up, the northern end of it being probably filled with water from the Book Well. The southern end, which drops into the valley, was dry, and probably crossed by the palisade. This dry ditch was crossed by a drawbridge, raised at will from the entrance tower by chains, the holes for which may still be seen in the face of the tower. Probably another barbican protected the drawbridge. The lower part of the tower and the wall adjoining it, dating from about 1130, show herring-bone work; and what are called put log holes,


EGREMONT CASTLE
Book Well
Fortified Way
Line of Palisading
Keep or Keeper
To Town
Water Moat
Sallyport
Great Hall
Portcullis
Lower Plateau
Outer Bailey
Postern
Court House
Fire
Barbican
Stair
Dry Moat
Cockpit
Barbican?
Moat
Bastion
Road to Postern
Stream
Road from bridge to Entrance
Pleasaunce
RIVER EHEN
Old Bridge
CAP.

which during the building were filled by oak posts, that were withdrawn before the mortar was quite set, apparently to assist in cooling the wall, the interior of which was filled with hot grout. All these are signs of hasty construction. Higher up are square holes, probably for wooden hoardings to protect the defenders. There has been no portcullis at the great gate, strong doors being the only defence. The entrance is very steep, the lower part was probably filled by a strong wooden platform above which were steps and a narrow paved way up which horses could be led, not ridden, for the inner door, which is not so old as the outer, is too low for a man on horseback. To the north of the tower are the remains of the stair which went up to the chamber over the gate, with one small window still remaining.

We are now in the outer bailey or court, which is much filled up with rubbish, and formerly held the stables, court house, retainers' dwellings, sheds, &c. At the south end we can trace the site of a circular bastion tower of the 13th century. The Norman wall left on the east is of three dates and contains the remains of the postern gate, by which the castle could be provisioned without encumbering the main entrance. From this a path ran down the scarp across the plateau and down the lower scarp to the old narrow street that still marks the ancient way which led directly to the church. There is no chapel in this small fortress. Near the postern are the ruins of the court house, the fireplace being (14th century) almost buried in rubbish. To the north of the postern are traces of sheds.

The inner bailey or court is much higher, and cut off from the outer by the facade of the great hall built by Thomas de Multon about 1270. This has once been fine. We can still trace three large windows which have been of two lights, and ornamented by handsome mouldings. There is also a very good hood moulding. The doorway, which is much later than the great gate, has a groove for the portcullis and holes for the strong oak bars which fastened the doors. The windows would be protected by their height above the outer bailey, and no doubt had strong shutters. Inside what was once the great hall are traces of window seats, and the

screens hat marked the doors to the buttery, kitchen, &c., on the west. The lord's seat was probably at the east end. Over the windows are holes for wooden corbels which once supported the floor of the lord's room above, which from the interrupted mouldings over the windows seems to have been rebuilt. It is probable that there was a small door in this court on the west, where the outer wall joins the great hall opening on to a palisaded way down the scarp, and communicating with the fortified way down the lower scarp, traces of which may yet be seen. This was for a last way of escape when hard pressed, or for use as a sallyport to take an enemy in the rear. At the extreme north end was a large circular tower said to have been 78 feet high, part of which was standing in 1740. This I take to have been the kitchen tower. Little remains of the castle, but what is left is fine and very ancient; and we must at least allow that when the walls were 20 feet high and embattled, with the bastion tower frowning over the south slope, the turreted lord's room rising high, and the pennon of the baron waving from its summit, Egremont Castle was once fair to look upon.

History—Pre-historic Period.

Two thousand years ago Egremont Castle hill, being a natural fortress, was probably the stronghold of some chief of the Sestuntii, a section of the great British tribe of the Brigantes, a Celtic race. On the common near the town, in 1794, Hutchinson found "tumuli" and "a circle of ten large stones," probably set up by these early folk, before the birth of Our Lord.

Roman Conquest.

Nearly 200 years later, in A.D. 79, the Roman General Julius Agricola made his victorious march from Lancaster to Carlisle, by way of the woods and the estuaries. This district was wooded down to the sea little more than 200 years ago. Being accompanied by a fleet on his flank, Agricola's line of march was near the sea, and may be marked by the road from Braystones to St. Bees, but later, when the Romans had got a grip of the country, the Roman road no doubt ran

on the track of the present high road to the south. We pick it up at "the high street," near Bootle, at Ravenglass Camp, at "the high street," north of Calderbridge, at "Street" Bridge, Beckermet, and so to Egremont, and on north perhaps to the camp at Moresby. Another Roman road can still be traced through Frizington and Lamplugh to Papcastle, passing the farm "Streetgate." Standing where three roads met Egremont was without doubt a Roman Station. Roman stones were found in the church and an altar at Haile, but the site of the camp is unknown, and whether the Castle hill was a watch tower is very doubtful. From it one cannot see out of the Egremont basin, except in one direction, and no other Roman station is in sight to flash signals to. Even the camp on Infell (of doubtful origin) cannot be seen. We do not know what the Romans called Egremont, but they finally left it about 410.

English Conquest.

Forty years later the English conquest began. In 450 the Angles, Jutes, and Saxons, all called confusedly Angles, or English, invaded Kent and slowly pushed their way north. The struggle was merciless, the Britons being slaughtered or driven westward to hill and forest in Cornwall, Wales, and Cumberland. The Brigantes of Cumberland had held out longer against the Romans than any other part of the kingdom, and so did the Britons against other invaders. Cumberland has always been the last part of England to be conquered. The struggle went on for 200 years, till in 607 King Æthelfrith captured Chester, and cut off the Britons of Wales from the Britons of the North. The British language became changed for English, British Christianity became the Paganism of Odin and Thor. Christianity had been preached by St. Ninian in the 4th century, St. Patrick in the 5th, and St. Kentigern in the 6th.* We still have traces in our place names and church dedication of all these saints, for instance Patrickeld at Calder; and I think that the curious tradition that the earth of the Castle hill was brought from Ireland, and that no snakes would live on it, is another trace of St.

* W. G. Collingwood.

Patrick's ministry, he being an Irish saint, who is said to have had a great dislike to reptiles.

"He drove the frogs into the bogs,
And smothered all the varmint."

About 607 England was divided into seven kingdoms, of which Northumbria was one. This English kingdom extended from Edinburgh to York, but alongside of it, separated from it by the Pennine mountains, was the British kingdom of Strathclyde, reaching from Glasgow to Chester, and not part of England at all. It was divided into three states, one of which was Cumbria, which included Cumberland, Westmoreland and part of Lancashire. After 607 the English conquerors began to fight with each other, each wishing to be over lord of all. Eadwine of Northumbria was converted by Paulinus in 627, and kept the missionary at work 36 days baptising the crowd. Penda of Mercia, and Cadwallon, King of Cumbria, stood up for heathenism and killed Eadwine. Cadwallon was killed soon after by Oswald, a Christian ; then Oswald was killed, and the heathen Penda was supreme until he was knocked on the head near Leeds in 655. The outcome was that by 670 all Northumbria and part of Cumbria were Christian. Ecgfrith of Northumbria, over lord of England, overran Cumbria in 684, and even invaded Ireland. He made Cumbria English ground, but not part of England ; and next year his work was undone by his defeat and death at Necktansmere. Cumbria was again independent. One hundred and fifty years later, in 827, Ecgberht was king of the English, but not of Cumbria. The inhabitants of Egremont and the rest of the district had a couple of centuries to fight comfortably with each other, and with the Scots. Then a fresh enemy turned up, the Dane ; but the Angles settled in Cumbria a good deal and have left their mark in the names ending in "ton," such as Coulderton, Irton, Bolton, Santon, Carleton, Newton, &c.

Danish Invasion.

In 876 Halfdan and his Danes, entering from the east, occupied Yorkshire, ravaged Cumbria and destroyed Carlisle, St. Bees, &c., but Halfdan's kingdom seems to have been

south of the Tyne. The Danish settlements are known by the termination "by"—Allonby, Cannonby, Flimby, Moresby. Still Cumbria had its British kings. In 893 Donal was king of Strathclyde, and was succeeded by another Donal, whose son Owen was called King of Cumbria. Donal II. in 924, submitted to Eadward the Elder, together with Constantine King of Scots, and all the Strathclyde Welsh, and chose Eadward for Father and Over-lord for all England and Scotland. This important commendation, which was the foundation of Edward I.'s claim to the Scottish throne, was really made to Æthelstan, son of Eadward, at Dacre in 925, and seems to be commemorated in the carving at Dacre Cross.* But this did not make Scotland and Cumbria part of the Kingdom of England. Treaties are made to be broken, and the vassal kings revolted in 937, but Æthelstan, a mighty soldier, crushed his foes at the great battle of Bruanburgh, called "the Waterloo of the North." The slaughter was enormous, including five kings, amongst whom was Owen of Cumbria. Dunmail, last king, revolted in 945 against Eadmund the Magnificent, who conquered him at Dunmail Raise, and gave all Cumbria to Malcolm of Scotland as his vassal and ally by land and sea. For a long period the eldest son of the Scotch king was called the Prince of Cumbria, as we generally call the heir to the throne Prince of Wales. The Raise or Stone Heap still marks the site of the battle, but Dunmail is not buried beneath it, for he died many years after at Rome. In 1070, Gospatric, Earl of Northumbria, took Cumbria from Malcolm III., who killed Macbeth, and gave it to his son, Dolfin, who ruled until 1092. Observe this was after the Norman Conquest of England. During this period, from 980 to 1050, a most important colonisation to us had been going on, namely,

The Norwegian Settlement.

The Norwegians or Northmen came in peace. They settled throughout Cumberland and are our real forefathers. There is little trace of the Celt, or the Roman, and not much of the

* W. G. Collingwood.

Angle in Cumberland, but the language, the dialect, the customs, the family names and place names of the Norwegians are what we use at the present day. We still use fell, syke garth, force, thwaite, and numberless other words, and we talk of axle teeth, mowdy warps, and rannel balks as the Norwegians did and do. Meanwhile William the Norman had made himself master of England, but not Cumbria. He never had anything to do with Cumberland, and never conquered it any more than he did Scotland. It was not part of England, and that is why it is not in Domesday Book. For many years our best scholars have been labouring to overthrow this old mistake. So, having conquered the conqueror we pass on to the real Norman Conquest and the institution of

The Barony of Egremont.

In 1092 William the Red King came north, drove out Dolfin, rebuilt Carlisle, and either he or Henry I. gave most of Cumberland to Ranulph le Meschyn. When Ranulph le Bricquessart, Viscount or Sheriff of Bessin, in Normandy, married Maud, sister of Hugh d' Avranches, afterwards Earl of Chester, and made himself useful in some way to the English king, he doubtless did so with a lively sense of favours to come, but with little idea of the mighty possessions that would ultimately belong to his sons, Ranulph and William. Ranulph, the son, surnamed le Meschyn, meaning the junior or the cadet (afterwards softened into de Meschines), came over to England and received from the king a grant of "the land of Carlisle," that is about four-fifths of the present county of Cumberland and part of Westmorland. He added to this by marrying Lucia, daughter of the infamous Ivo de Taillebois, with whom he got the rest of Cumberland and Westmorland and all Lancashire north of the Ribble. A tidy estate one would think, and one requiring some management, especially when coupled with the duty of defending the kingdom against the Scotch. Ranulph de Meschines is said to have given to his brother William, often erroneously called his son, the border barony of Gilsland, which proved to him little better than a hornets' nest. The sturdy chieftain Gilles, son of Bueth, whose shadowy personality comes down to us

in legend and in the place names Gilsland and Bewcastle, and in the name Gillespie, proved too hard a nut for William to crack; and we read that "he failed to bring it into subjection," and could hardly have been sorry to get rid of it when the opportunity occurred in 1120.* In that year the *White Ship*, steered by too jovial a hand, disappeared beneath the waves of the Race of Alderney, carrying down with her not only the unlucky Prince William, but also many a Norman noble. Amongst those lost was Richard, the youthful Earl of Chester, nephew of Hugh d'Avranches. His possessions and earldom fell to the Crown, and were granted to his cousin, Ranulph de Meschines, on condition of his surrendering his Earldom of Cumberland and the lands his wife inherited from Ivo. Hence there is now no county palatine of Cumberland. King Henry had already found out that these powerful nobles, with their enormous possessions, were difficult to control. Like Jeshurun, they waxed fat and kicked, and the King seized the opportunity to put an end to one of these kingdoms within a kingdom. Out of Ranulph's territory he formed the present counties of Cumberland and Westmoreland, and out of Cumberland he carved five new baronies. Gilsland remained in possession of the man who had so stoutly defended his patrimony, and to William de Meschines was given the barony of Copeland "all between Duddon and Derwent." Meschines planted a hastily-constructed Norman castle on the hill by the Egre, and changed the name of the barony to Egremont.† Then, as in duty bound according to the custom of the day, he founded the priory of St. Bees on the site of the older foundation of St. Bega, and was soon after (1134) gathered to his fathers, leaving by his wife Alice, a son Ranulph and a daughter Cicely. Ranulph the younger died young, having almost on his deathbed founded the Abbey of Calder. His sister Cicely carried the barony of Egremont to her husband, Robert de Romilly, Lord of Skipton in Craven.

* If indeed he ever had Gilsland at all, which there is good reason to doubt.

† The mote or hill by the Egre.

De Romilly was one of the Norman adventurers who followed the Conqueror to England, and who received as his reward the domain of Skipton and Wharfedale. On the brow of a precipitous rock, nearly 200 feet in height, about five miles from Bolton, he built the formidable castle of Skipton ; the position of which, combined with the immense thickness of its walls, rendered it impregnable, save through treachery or starvation. It held out longer during the Civil Wars than any other Northern fortress.

About 1120 Cicely de Meschines, who seems to have retained her father's name after her marriage with Robert, son of the above de Romilly, founded at Embsay, near Skipton, a priory of Augustinian canons, and richly endowed the same. Their only child Alice carried the Barony of Egremont and Lordship of Skipton to her husband, William Fitz Duncan, son of Duncan, Earl of Murray, and nephew of David, King of Scotland. She, and her daughter after her, appear to have retained the name of de Romilly, which is preserved in Rumbold's Moor, near Bolton. Fitz Duncan, savage and devout by turns, had a curious method of dealing with his property. When Stephen usurped the Crown of England, King David seized the opportunity to endeavour to regain his lost province of Cumberland, and, in 1138, entered England with an army, ostensibly in support of Maud and her son Henry. Fitz Duncan was detached at the head of an expedition which ravaged in the most inhuman manner his own inheritance in Cumberland and Craven. Richard of Hexham says, "they ravaged Craven with sword and fire, sparing no rank, no age, no condition, and neither sex. They first slew children and kindred in the sight of their relations, lords in the sight of their serfs and the opposite, and husbands in the sight of their wives : then, oh most shameful ! they led away noble matrons, chaste virgins, mixed alike with other women, and the booty, driving them before them naked, in troops, tied and coupled with ropes and thongs, tormenting them with their lances and pikes. This had been done previously, but never to such an outrageous extent." The monks were driven from Calder, the abbey lands of Furness, called "Furthernesse," were ravaged, and the churches of

Craven rifled. The troops of Stephen were defeated at Clitheroe with great slaughter, and though a month or two later the Battle of the Standard settled matters the other way, King David and Fitz Duncan seem to have gained their point for the time: as Stephen, hard pressed in other quarters, ceded Cumberland, Westmorland, and part of Northumberland to the Scottish crown; and it was David who confirmed Fitz Duncan in possession of Craven in 1151. On the return of the army to Carlisle the Pope's legate interfered, and compelled them to release the most part of the unhappy female captives, but these atrocities, as Robert Bruce pointed out, quite alienated Cumbrian feeling from Scotland, and must have had much to do with its final separation from it in 1157. David returned to his favourite custom of abbey building and Fitz Duncan followed suit. Holm Cultram Abbey was founded, gifts were made to St. Bees, Furness, &c., and the churches of Craven received a silver chalice each. And so the King comes down to us as St. David; that "sair saint for the crown," as one of his successors sarcastically remarked, and Fitz Duncan is called by chroniclers "a good man." The latter died in 1151, leaving three daughters and a son, William de Romilly, "the boy of Egremont," said to be so called from his having been born there, but more probably from the fact that Egremont was the most extensive English property that he was heir to.

In the same year Duncan's widow and her son transferred the Priory of Embsay to Bolton. The Canons had long complained of the bleak situation of their house, and cast a longing eye on the sheltered and lovely Vale of Bolton. The Lady Alice listened to their prayer and the new priory was promptly founded by the Wharfe, in a scene which contained whatever the most fastidious taste could require to constitute a perfect landscape. The church was eighty years in building.

Some nine years later, as the Lady Alice sat in the tapestried hall at Skipton, gazing upon her son, the pride and hope of her life, the boy announced his intention of going out with his dog to seek for game. His mother consented, only bidding him to take a forester with him to be at hand in case

of need. So, leading his greyhound in a leash fastened to his wrist, to prevent it chasing except when desired, the happy boy started out for his day's sport. Evening came, and the fond mother looking from her window caught sight of the forester returning slowly and alone. Wild with anxiety she flew to him and demanded, "Where is the boy?" The trembling man replied in the quaint speech of the period, "What is good for a bootless bene?" meaning, "What is the result of fruitless prayer?" "Endless sorrow," replied the unhappy lady, realising the worst, "Now many a poor man shall be my heir."

The river Wharfe, rushing down from its birth place in the north-west of Yorkshire twenty-three miles away, is about 50 yards broad as it approaches Grassington, where it suddenly contracts, and for about forty yards rushes with a roaring noise through a chasm not more than five feet wide, which it has cut for itself through the rock to a great depth, in the course of centuries. At one place, called the Strid, because an active man could stride or rather bound easily across it, the chasm narrows to about four feet; and here the ill-fated de Romilly crossed in the morning as he had often done. Returning at even he unthinkingly made his usual spring, but for some chance reason the dog hung back at the critical moment, the slight check on his wrist was sufficient, and the poor lad slipped into the stream and was whirled away by the torrent. The forester ran frantically down stream, but could find no trace of the body, which is said not to have been recovered. One cannot envy him his passage of the Strid on his sorrowful way to the Castle. A painting at Bolton Priory shews a smaller dog loose, behind the first dog, a point which does not occur in the tradition, but which may explain the event.

The many poets that have written on the subject infer that Bolton Priory was founded later by the mother in memory of her son, but, as we have seen, Embasy was founded forty years before, and the translation to Bolton occurred nine years before the accident, and as (Whitaker tells us) young Romilly's name appears in the deed of translation, the matter is finally settled. It is probable that the Priory was completed with greater splendour and more benefactions in memory of the unlucky lad.

The Strid is not a waterfall, but a rapid of tremendous fury owing to the pressure of water behind. The trifling width of the chasm, the stunning roar of the water, and the power of the current, exercise a kind of diabolical fascination on the bystander; so much so that many inhabitants of the district dislike to go near it. The temptation to jump across is almost irresistible to the young and agile, and repeated fatalities have occurred there, one a lady in the presence of her lover. The channel is wider than it looks, and the rocks are at times slippery, and a slip goes over the edge of this world.

The tragedy of the boy of Egremont has lived while other fatalities are forgotten, because he was the child of such mighty hopes. His father was not only Lord of Skipton and Egremont, but also of the adjoining barony of Allerdale below Derwent, and was thus a powerful English noble; while in Scotland his earldom of Murray gave him a status second only to the King. To all these domains William de Romilly was heir, besides which he was second cousin to Malcolm King of Scotland, and to Henry II. of England. More than this, he had a crown in sight, for when Malcolm succeeded David, the Pictish race would not obey him, on account of his having lowered himself in their eyes by acting as Vassal to Henry II. at the Siege of Toulouse, and they desired to see the Boy of Egremont on the throne in his stead. The Orkneyinga Saga says of Fitz Duncan, "He was a good man, and his son was William the Noble, whom all the Scots wished to take for their king."

If Fitz Duncan was really guilty of the atrocities committed in Craven, he received Mosaical justice on the very spot, for he had none to sit on his throne after him; and we cannot wonder that the lament for the popular boy's untimely end has come down to us through long centuries when we recognise he was a nation's hope.

"The evil that men do lives after them."

William de Romilly's sister Amabel carried Egremont to Reginald de Lucy, who had a son Richard de Lucy, who was

Lord of Egremont and Allerdale below Derwent ; and married the heiress of the barony of Burgh. Richard, about 1204, was made forester of Cumberland ; which became hereditary in the family. The Bugle Horn was the badge of a forester, and I fancy this is the foundation on which fancy has built the well-known tradition of

The Horn of Egremont,

a legend of which there are two or three variations.

A younger sonne of the successors of the Lord Meschines sone after his death (Sandford); the baron of Egremont (Denton); being taken prisoner in the warrs in Wales or Ireland (Sandford); by Paynim infidels (Denton ; was held for ransom. He sent to his brother to Egremont for reliefe (Sandford) ; the baron left his brother as hostage and went home for the ransom (Denton). In either case the brother at home neglected the prisoner, whom his gaolers hung up by his long hair to a beam so that his head touched it. The chieftain's daughter, having fallen in love with the prisoner, came with her maid, and the one holding up his body the other cut hurriedly with a knife and severed the skin of his skull (Machel); in loosing him, and having nursed him back to health prevailed upon her father to set him at liberty (Denton). He desirous of revenge returned to Egremont Castle, taking the hatterell (scalp lock) and a bugle horn which he commonly used to carry about him when he was in England (Denton) ; which the Lady had kept for him (Sandford). He sounded the horn, which his brother recognising was seized with shame and contrition. Both accounts state that friends brought about a reconciliation, and that the baron bestowed upon his brother the Lordship of Millom. Whereupon the first Lords of Millom gave for their arms the horn and the hatterell (Denton). The crest of their coat of arms is a ladye's arms holding up a scull (Machell).

Wordsworth's ballad, which is probably intentionally wide of the mark, every possible historical mistake being made, makes the horn hang at the Castle Gate, and states that it could only be blown by the rightful heir. The younger brother according to the ballad hired ruffians to drown the elder, and after his safe return became a monk.

There are so many historical inaccuracies in the various stories that we can only look upon them as fanciful conceits, invented to account for the arms and crest of the Lords of

Millom long years after the grant of the lordship by Meschines to the Boyvills.* Richard de Lucy granted a charter of privileges to the burgesses of the town, but died young, leaving two daughters. Meanwhile Henry II. had finally re-annexed Cumberland to England. Thomas de Multon, of Gilsland, with an eye to business, paid the King 1,000 marks for the guardianship of the two poor girls, whom he promptly married to his two sons; thus uniting the baronies of Gilsland, Egremont and Allerdale below Derwent. He then married the widow himself, getting a fourth barony, Burgh, but the King said this was not in the contract, and seized the castle, which Multon had to ransom with another heavy payment. The Multons, who built the great hall in the Castle, continued in possession until 1335. In 1315 Robert Bruce and the "good" Lord James Douglas invaded England, did much mischief at Egremont, and spoiled the church of St. Bees. They came again in 1322, and spoiled the Abbey of Holme Cultram, although the King's father was buried there, and it was in one of these invasions that Calder Abbey was so much injured that it never was the same again. After the death of the last Multon, the Castle went to the eldest daughter, Joan, wife of Baron Fitzwalter. In 1371 Walter Fitzwalter being taken prisoner in France, mortgaged the Castle to raise his ransom. The barony of Egremont was broken up between the Fitzwalters, Harringtons, and Lucys, and ultimately came to the Percys, Earls of Northumberland, who let the Castle go to ruin. The heiress of the Percys married the Duke of Somerset, whose son was created in 1749 Earl of Egremont; with remainder to his sister Lady Katharine Wyndham. George O'Brien Wyndham, last Earl, left the Egremont estates to his second son, from whom they descended to the present Lord Leconfield. The Castle perished from old age

* The Hudlestons, who succeeded the Boyvills at Millom, used as crest two arms holding a bleeding scalp, and bore gules, fretty argent. A shield on a tomb in Millom Church bears Hudleston *quartering* a coat bearing a buglehorn, this last being arms brought in by marriage with some heiress. The horn may have been used as a badge, as it occurs on Bootle font in connection with the letters "I.H." The Boyvills, whose heiress Hudleston married, appear to have borne sable, a chevron between 3 bulls' heads, cabossed; but some deeds of Arthur de Boyvill are sealed with the fretty coat of Hudleston. (Harleian MSS.)

and neglect chiefly. Oliver Cromwell, who, poor man, is wrongfully credited with having destroyed so much in Cumberland, did not destroy Egremont Castle or Calder Abbey. Oliver was in his prime in 1644, whereas nearly 70 years before, in 1578, Henry Percy found the Castle of Egremont "all most ruinated and decayed, save some part of the old walls thereof are yet standing, and one chamber therein now used for the court house in like ruin and decay. About which Castle is a pleasant dry dich, and without the said dich hath been the base of the court called now the Castle garth, the site of all worth to be lett per ann. 14s. 6d." [Cromwell did not destroy Calder Abbey for the simple reason that it was given by Henry VIII. in 1538 to Thomas Leigh, who promptly pulled off the roof and sold it, and reduced the Abbey to a ruin.] It is good that the remains of this ancient fortress are now well cared for, and to remember that

> For many a century it stood
> To prove its ancient fame,
> Though but some lowly walls now bear
> Egremont's honoured name.

On the top of Clints, on the east side of the highway from Egremont to Bigrigg, 345 feet above sea level, is a field called Gibbet Holme, near which "several skeletons have been found at various times."* It adjoins the highway all the length of the field and has an old quarry and a limekiln at its southern end. The field to the west of it is called King's Bench field. In 1300 Thomas de Multon and Thomas de Lucy claimed the chattels of felons condemned and beheaded throughout the whole land of Copeland, and a gallows at Egremont. Gibbet Holme is doubtless the place of execution and the skeletons those of culprits. The name King's Bench field may have been given in grim jest.

On the east side of the railway a little north of Woodend Station and immediately adjoining the line is a field called Sepulchre Meadow, once a Nonconformist burial ground and still containing a tombstone.

* Jefferson in 1840.

Egremont Church.

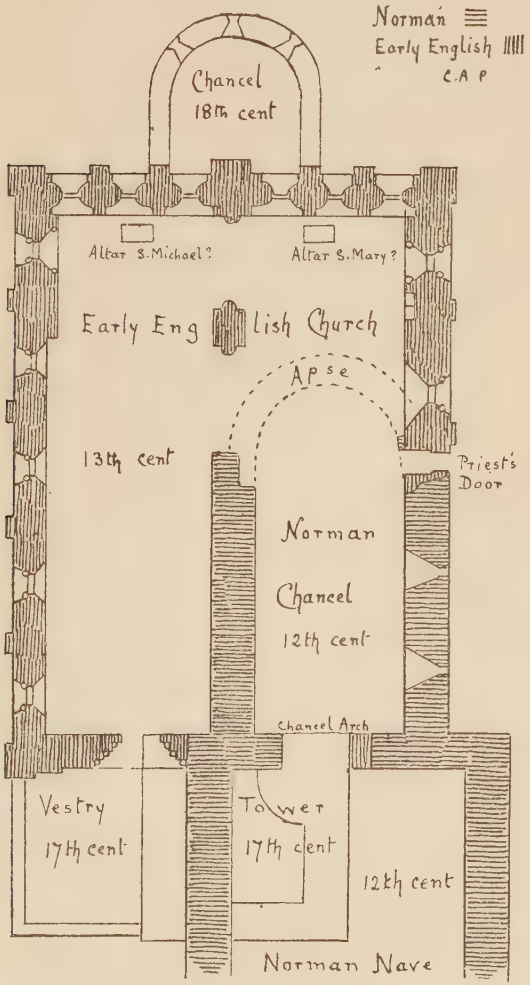
The fine church which now ornaments the town of Egremont stands upon a site which has been dedicated to the service of God for 800 years. Whether there was a church before 1100 may be considered doubtful, for here and at Drigg only, out of all the ancient parishes from St. Bees to Waberthwaite, have no fragments of pre Norman crosses or monuments been found. William de Meschines, the founder of Egremont Castle and St. Bees Priory, gave to the Abbey of St. Mary's, York, the church of St. Bees, certain lands in Coupland (as this district was then called) and the "chapel" of Egremont, which chapel he had previously given to the priory of St. Bees. It was within St. Bees parish, and was thus a chapelry, but by 1292 had become a parish church, paying 22s. pension to St. Bees. Dugdale says William was the founder of the Norman chapel, but it is quite possible it was founded by his brother and predecessor Ranulph de Meschines. The church we remember was plain and uninteresting, consisting of a square nave with square windows, a baggy ceiling, a large gallery with a dangerous staircase, a pulpit said to have been designed by a tramp, a plain tower at the west end with vestry alongside of it, and at the east end four beautiful early English windows and a singularly ugly 18th century chancel. Yet, when taken to pieces the walls disclosed fragments of great beauty, and undoubted traces of a Norman church, as the architect, Mr. Banks, found the foundations of a wall about 4 feet thick extending from the west end up the centre of the building for about 30 feet. Part of the west wall corresponded with this, as did the south wall for some 30 feet, where one stone, happily left in position, shewed that the north and south walls had been joined by a semi-circular apse. In the south wall were two windows, very small, narrow, circular headed and high up, evidently Norman, and in the west wall was a large arch, too large for a door. This was the chancel of the Norman church.

Outside, the foundations of the nave were discovered, but much removed in the process of grave digging. Underneath

the walls of the chancel were three courses of stones very like Roman masonry, but not set in Roman mortar. Mr. Banks remarks, "what made it more probable that they had been brought from some neighbouring Roman building was the fact that the Norman builders do not seem to have troubled themselves to quarry stones, all the rest being cobbles gathered from the shore or the river. The chancel could not be much later than 1130. Except the string of the chancel arch everything speaks a much earlier date." About 1100 is nearer the mark. Like the Castle and Calder Abbey the church was rebuilt about 100 years later, most of the Norman building being removed and an early English church built, which must have been beautiful though curiously designed. What seems to have been done was this: the nave of the Norman building was pulled down and the semi-circular apse, but the north and south walls of the chancel were left standing and to the north of them a third wall was built, doubling the width, and carried east so as to double the length; the south wall being continued east to match it. The central wall was continued by two arches to meet the new east wall, in which part was a row of early English windows, four of which are left. The roof was a double gable, resting on the central wall, and in each gable at the east was a central window above the others, some of these windows being enriched with dog-tooth ornament. In the new north wall were probably five early English windows, plainer than those at the east, with buttresses between, and in the new part of the south wall were two more, while in the old part three were inserted below the Norman windows, making five in all. The centre one of the five was later on made into a doorway, and was probably the priest's entrance. Inside, about seven feet from the south-east angle, were the sedilia, or priest's seats, and east of them the piscina and credence table. There were probably two altars at the east end, and along the north wall a stone seat ran.

What the west front was like is rather uncertain. The Norman chancel arch was either built up, or converted into a window, with possibly a door below it, to the north of which was a beautiful very early English doorway with heavy projecting hood, very small, as was the custom then, to

Evolution of the old church, Egremont.



symbolise "the strait gate." Over the door, outside, was a niche, probably for a figure of the patron saint, and over this again an arched window. Embedded in the wall was a long stone trough for running back the oak bar which was used to bolt the door. It is not unlikely that the roofs had parapet or battlement gutters, and there does not seem to have been a tower, but as the bell dates from the fifteenth century there must have been a belfry then. About 1200 seems to be the date of this work, but some of it may be a few years later, being rather too early to be the work of Thomas de Multon—the heiress hunter—but from the great likeness of much of it to what remains at Calder Abbey and St. Bees Church, it is probable that his wife Ada, who had previously been the wife of Richard de Lucy of Egremont, had much to do with them all. The result was a curious double church, the reason for which is supplied by the dedication, about which there is some confusion. Hutchinson says St. Mary; Bacon's "Liber Regis" and Gorton's "Topographical Dictionary," St. Michael; Canon Venables and Miss Arnold Forster, St. Mary and St. Michael. The charter of Henry III., in 1266, orders the fair to be held on the feast of the Nativity of the Virgin. This is now held on the 18th of September. Nicolson and Burn do not mention the dedication, but note that Edward VI. in 1549 granted certain lands which had belonged to a stipendiary of St. Mary's Church, Egremont. There was a chantry here that may have been dedicated to St. Michael, which saint had at one time more churches dedicated to him than any other, whereas St. Mary was in early times a very rare patroness. The order of Henry VIII. that all feasts of dedication, on which day the local feast was commonly held, should be held on the 29th of September is thought to have given St. Michael the reputation of being the titular saint of many churches.

The church and chantry were no doubt dedicated to different saints, and had separate altars which were served each by its own priest. The true dedications of some of our churches are being slowly verified, the county histories being in many instances wrong. Irton is dedicated to St. Michael, not St. Paul; and Waberthwaite to St. James, not St. John.

After the reformation the usual state of neglect, decay, and destruction of all beauty followed. The tower and vestry were most likely added in the 17th century, the tower containing many fragments of carved windows, doorways, and grave covers, which last were formerly in the floor of the church; also many stones which seem to have come from the castle, then in ruins, such as battlement stones, tracery, a gurgoyle &c.

In 1741 one William Herd, contractor, for £32, put a gallery six yards deep across the west end of the north half of the church, made a window above it on the north, and made the ornamental window over the west door into a square one. Those who subscribed most got the front seats. In 1752 the old double roof was taken off and a single gable put on, the central wall and arches being removed and the church beautified. "Beautifying" consisted in removing the two central east end windows and building an ugly chancel, hacking off all projecting ornament, and covering the walls with plaster, blocking up all the carved windows but four, and putting in plain square ones wherever it was easier, extending the gallery, blocking up and plastering over the sedilia and carved work of the west door, using the piscina and credence table as common building stones; and in short making the church as plain and uninteresting as possible. This is the sort of thing which was usual at the time. The new chancel arch was built of the stones from the arcade. So the church remained until the recent re-building, when much that was found was preserved by Mr. Banks. The four early English windows are in the chancel, the aisle walls are facsimiles of the old side walls, the arch stones of the arcade are in the transept arches, and the sedilia are built into the vestry wall. It is to be hoped that some effort will now be made to preserve permanently many of the other interesting fragments which are in the churchyard, especially as the expense of doing so would be very slight.

Among the carved stones found were keystones probably belonging to the arches of the arcade. One bore three crowned heads, which may have represented the Trinity; the other a single head, possibly representing the Unity. Another, which was found in the tower, has been long exposed to the

FIG. I.—MERMAID STONE, EGREMONT.

From a Photo. by T. H. Baker.

TO FACE P. 27.

weather, and is in parts defaced. (Fig. I.) It measures 32in. by 13½in., and is now 7¼in. thick. One side appears to be original, and is not sculptured; the other has been purposely hacked off. Both ends are broken, and the back has been split away in the rudest manner. The main design consists of four lozenges (only two of which are complete) set end to end, so as to much resemble the "lazy tongs" formerly used by ladies; also, on a larger scale, for catching dogs in church. Three of them contain five-petaled roses, which are in no case in the centre of the lozenge. At each obtuse angle of one lozenge one side projects and curves slightly, all being in heavy relief. At one end, superimposed to the lozenge work, is the figure of a mermaid, with upraised arms and rather long hands, in an attitude suggesting joyful greeting. This figure is extremely well drawn, being, so far as the human part of it is concerned, anatomically correct. In the Scandinavian work at Gosforth the human figures are strikingly crude, compared with those of the animals depicted. On the more artistic Anglian cross at Bewcastle the figures are well drawn. In the compartment below the mermaid is a slender curved tendril or tail considerably defaced. Beyond the tail of the mermaid is a flying dragon-like creature, sadly chipped and worn away; and beyond this again is the upcurved tail of a marine animal. On the other side of the design is a beast of prey in a menacing attitude, either lion or wolf, with heavy chest, protruding tongue, and long bushy tail directed towards the mermaid. This tail in shape resembles those of the wolves on the Dearham font, and on a cross shaft at Crosscanonby; but this may be accidental. This stone, though so fragmentary, is evidently a piece of Norman architectural work, and was possibly part of an impost, or some ornamental work about a doorway, not much later than 1100. It should be compared with the unique interlaced impost at St. Bees close by, which also bears a dragon; with the flying figure on the north side of the cross at Gosforth, and the tympana at Long Marton, Westmorland. Long Marton Church, built about 1100, and dedicated to St. Margaret and St. James (part of the building to each saint), bears on its tympana a mermaid or merman, a dragon, a dove, and a beast of prey with the head of a dove. The Rev T.

Lees believed all these to refer to the legendary martyrdom of St. Margaret—her escape from the dragon, the lion who seeketh whom he may devour, and the torture by water. He also referred to the account given in the Northern "Speculum Regale" of the monster called Margygr—half fish, half woman, with long hands and united fingers. Here at Egremont we have a mermaid, a dragon creature, and either a lion or a wolf, the latter being the typical evil beast (Fenrir), to the northmen who colonised the district so extensively in the tenth century.

Whatever may be the meaning of the Long Marton sculpturings, the mermaid or syren—which latter is, of course, of classical origin—is not uncommon in Norman work. At Stow Longa, Huntingdonshire, it is represented on the tympanum with arms upraised and long hair, between a lion and an animal which is either a lioness or a wolf, all surmounting a cross. The "Picardy Bestiary" tells us there are three kinds of syrens—two, half women, half fish; one, half woman, half bird—each producing a different kind of music, and symbolising the seductive voice of the devil. Both kinds appear on the same cross at Campbelltown, Argyllshire. The frequent occurrence of this combination of the syren and the lion, or other evil beast, over the doors of churches seems plainly to point to the temptations and tribulations which await those who would enter at the strait gate. The Egremont mermaid has neither comb, mirror, nor tresses; in fact, her hair is to all appearance arranged in a close curly crop. The carver may have been an expert brought from a distance.

Another stone, found in the east wall of the early English church, is broken at both ends and a good deal injured on one side. (Fig. 2.) It bears a plain cross, having the horizontal limb repeated at the junction of the head with a slender stem, so as to resemble what is called in heraldry a patriarchal cross. On each side of the stem is an angular ornament, all being very deeply incised. This early grave slab in many respects resembles one at Crosscanonby, which bears a rude human figure; and another at St. John's, Beckermet, which has a plain cross, with parallel lines sloping downwards from each side of the stem. The zigzag is also found on Welsh slabs. From the style of the work it seems to be of much the

FIG. 2.—ZIGZAG GRAVE SLAB, EGREMONT.

From a Photo. by T. H. Baker. TO FACE P. 28.

FIG. 3.—EGREMONT.

From a Photo. by T. H. Baker.

TO FACE P

FIG. 4.—EGREMONT.

From a Photo. by T. H. Baker.

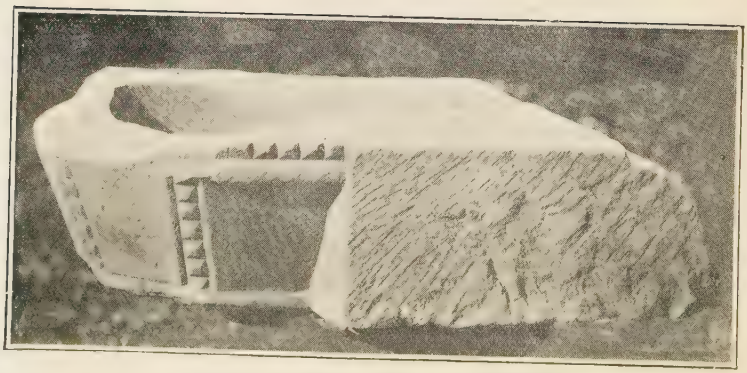


FIG. 5.—PISCINA, EGREMONT.

From a Photo. by T. H. Baker.

TO FACE P. 29.

same date as the first stone, though carved by a ruder hand.

A third, said to have been found used as building material in the oldest part of Egremont Church, is most extraordinary. (Fig. 3.) On a quadrangular block, 18½in. by 12 by 10in., in relief on a sunk background, is a female figure, nude, with left knee bent, and right foot turned inwards. The arms are very long; the left hand, turned upwards, rests on the thigh, while the right holds an object in the hollow of the hand which is not unlike an infant, but may be a pair of shears or pincers. It has been worked with a broad chisel, and the carver was evidently never taught in any school of figure drawing, but was probably an amateur—some stonemason who thought he could do it as well as another. Yet it seems vigorous for a first attempt, and, though so grotesque, is not so rude as the figure on the Crosscanonby slab, nor as that on a similar shaped block at that place, on which is also rudely cut a cross and a kind of thunderbolt, being apparently a trial piece, done for practice or amusement, as this may have been. What was passing in the Egremont workman's mind is difficult to say. Something has evidently been intended, but what?

The broken head of a cross, 21 inches by 15 inches, probably a finial, was found embedded in the east wall of the early English church. (Fig. 4.) It is a Maltese cross with circle, which is incised where it crosses the limbs, the spaces between the limbs being sunk, but not cut through the stone; conventional ornament in centre resembling a daisy. The back has a plain circular centre, and an incised line running round the edges of the limbs. A piscina, with dog-tooth mouldings and central drain, was found as part of the seventeenth century cornice—probably thirteenth century. (Fig. 5.)

At Egremont are fragments of between 20 and 30 grave-covers of the 12th, 13th, and 14th centuries which have been deliberately smashed up to build with, nearly all having crosses carved upon them in some form or another, and many having emblems of the occupation of the deceased individual. The first is the defaced lower end of what has been a beautiful little chamfered slab, bearing a worn-out interlacing pattern in relief, with an ornament exceedingly like a triquetra in a

recessed circular panel at the foot—symbol of the "Eternal Three." (Plate I., 19). I cannot but think the carver has been influenced by the patterns on pre-Norman crosses (20 inches by 11, tapering to 9). Another found among the others, and presumably part of a grave-cover, has flat raised border, horse shoe with seven nail holes, and head of pinchers—all precisely like those of the present day. (Plate I., 20). The master smith, or armourer, living under the walls of Egremont Castle, might well be important enough in those troublous times to merit such a tomb. Another is the upper half of a small grave-cover crowded with emblems—viz., cross head of common pattern, with pierced circular swelling on stem; sword, with cross hilt; a rose, a strung bow, and a horn—all in relief and poorly carved. (Plate I., 21). Surely the grave mark of a great hunter, probably a forester of the Lord of Egremont; certainly not that of an ordinary burgess, for they were forbidden by the charter granted them by Richard de Lucy (1203-14) to enter the forest with bow and arrow, or to take a dog unless it had one foot mutilated, so as to incapacitate it from chasing the game. As this was a charter of privileges, the restrictions must have been greater before 1203, in which year, or the next, Richard de Lucy, who died about 1213, was made Forester of Cumberland. The rose may have been a badge, or in memory of some great feat or prize won by the archer.

There are several instances at Egremont of incised crosses, nearly always accompanied by the sword. No. 23 differs from the others in design, and has roll border. (Plate I.) The shears occur only once at Egremont, at Gosforth seven times. Two slabs have cross heads deeply sunk in circular panels, and are of the "church-door hinge" type, with three-lobed leaflets springing from the limbs. (Plate II., 26). The hinge is in full relief in a circle on the next, and below it is an object resembling the upper end of a bow. (Plate II., 27).

A combination of styles is seen on another thick chamfered slab; a sunk cross in saltire, the arms being formed by four leaf-shaped projections with a lozenge centre. (Plate II., 29). The stem is incised. Above the saltire is what looks like a wheel, but is really a cross head; and probably the true cross head, the saltire being superimposed. It is rudely executed,

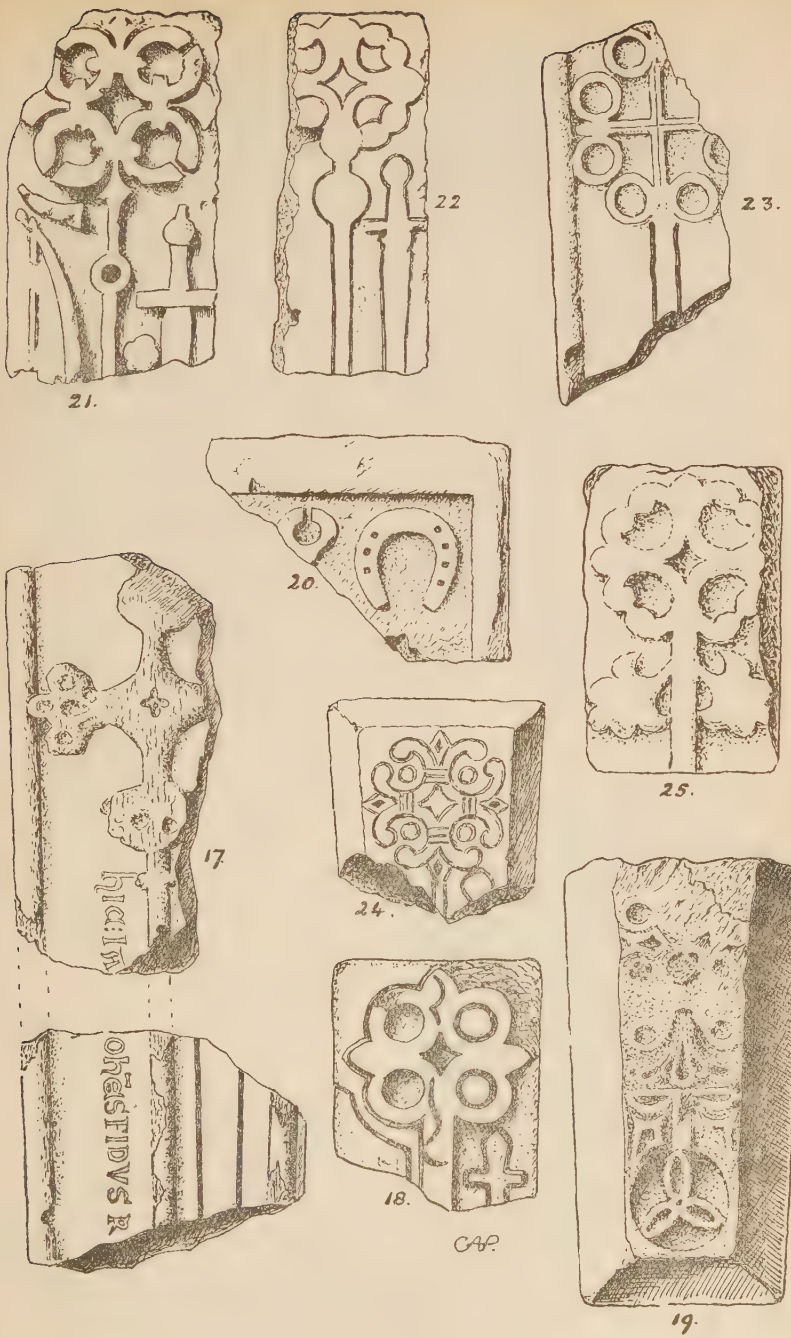
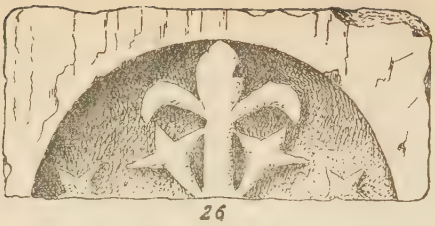
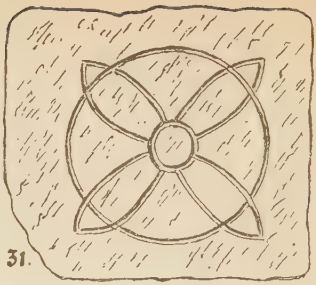
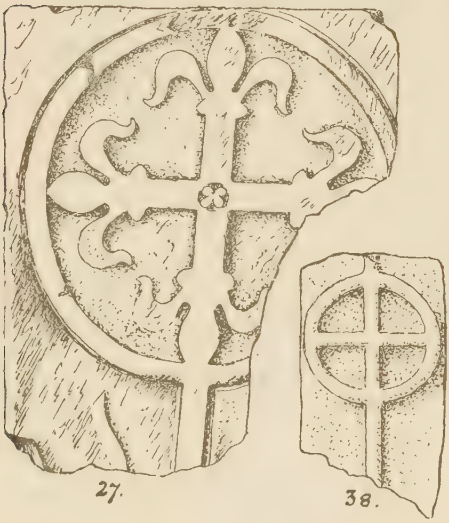


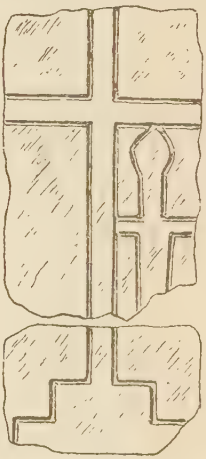
PLATE I.

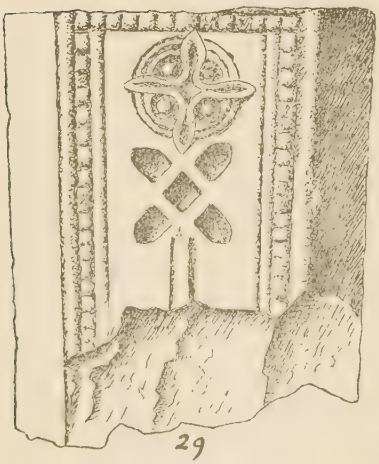
17, 18, 25, GOSFORTH. 19—24, EGREMONT.











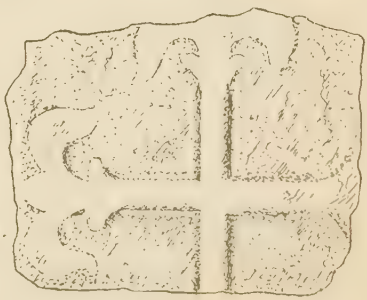


PLATE II.

26, 27, 29, 30, EGREMONT. 28, 31, 37, GOSFORTH. 38, HALE.

and consists of a circle, upon which is a cross having four leaf-shaped limbs, with a circle in each quarter. The whole is surrounded by an incised line, a row of nailhead, and a slight roll. Boutell thought the mediæval artist derived the idea of the cross saltire from the Chi-Ro symbol. Certainly this slab seems to bear him out, as it would only be necessary to add half a circle and a horizontal line to get the whole scheme of design. On the stem of the cross of a much worn slab which has for many years been stuck, wrong end uppermost, in the socket of the rude pillar in the churchyard, is a line of nailhead. Among the incised cross heads is one which has been used three times, being carved on both sides, and afterwards cut round and probably set up on end. (Plate II., 30.) Another stone at Egremont is a bad copy of one at Calder Abbey ; a third instance of the same sword handle is at St. John's, Beckermet. The tower of the present church was finished in 1902.

II.—SEASCALE.

Chapter II.

Divisions of Gosforth — The name Seascale — Harald Fairhair— Coming of the Norsemen — Herdwicks—Herdy Neb — Burial urn—Norse names—Laking How sports—Graycroft stone circle —The Doomring—Threapland Gate—Stone axe—A Roman track — King John's visit — Carl Crag and its legend — The Senhouses—Statesmen.

OLD records shew that the ancient Parish of Gosforth was divided into (1) the manors of Gosforth and Boonwood, Bolton, Newton, and Seascale; (2) the townships of Boonwood, Bolton High, Bolton Low, and Seascale, each of which formerly elected a churchwarden; and (3) the quarters (only two) of Gosforth or Boonwood, and Bolton, in which the two overseers collected purveys.

The boundaries of the manor and township of Seascale seem to be conterminous. This portion has lately been cut off and constituted an independent civil parish, but is still ecclesiastically part of Gosforth.

Seascale proper, therefore, does not extend beyond the parish boundary, but since the rise of the village the name has been extended so as to cover part of the parish of Drigg; just as the other end of Drigg has annexed the name of Holmrook, which is really the name of a part of the parish of Irton.

The name Seascale is Norse, from *skali*, a wooden hut or shelter, carrying us back to the time (about 885) when the Norsemen, fleeing from the heavy hand of Harald Fairhair, who had vowed revenge on all Norwegians who had settled in the Western Isles, including Man, came over the Irish Sea. King Harald had made a vow that he would neither cut or

comb his hair until he had subdued all Norway, which before then was divided into many petty states; and as this took some years to accomplish his hair grew so long and thick that he was called Harald Shockhead. When it was trimmed and cleansed the improvement in his appearance was so marked that Earl Ragnvald dubbed him Haralld hinn Hárfagra, Harald the Fairhaired, by which name he is known in history. Many Norse Vikings, finding themselves dispossessed, fled to Iceland, Orkney, and the Western Isles, where many of their kin had previously settled, from whence they descended in their longships on the coasts of Norway and made life a burden. Harald vowed to exterminate them, and by means of a large fleet was partly successful, but when he came to Man we are told he found the island deserted, the inhabitants had fled. Where did they go, encumbered with wives and children and belongings* ? Naturally, to seek a home in the country whose fells, looming across the sea, reminded them so strongly of their own fatherland. Ravenglass had long been a noted harbour, and the sands of Seascale afforded a tolerably safe landing for the long ships whose crews set up the first *skali*. Not too safe, for the rocks of Kokoarrah (pronounced Kokra or Kokrey), Barnscar, and Whitrigg Scar were invisible at high water, and the Herding Neb promontory doubtless ran further out a thousand years ago.

On the Herding Neb, Herdy Neb, or as an old deed gives it us Harda Nab, the present Shingle Terrace was built by Mr. Antony Tyson some thirty years ago. In digging the foundation, a clay burial urn was found containing "small bones," probably the remains of bones and ashes of a burnt body. Harda Nab may be connected with the Norse *jarda*—to bury, the whole word being *jarda knappr*—the burial point. To moralise would be easy. Was the ship of some luckless Biorn or Barna wrecked in sight of land on the concealed

* Did they bring the Herdwick sheep? The traditional origin of the breed is that some sheep swam ashore from a Spanish vessel wrecked on the shore of Drigg. "Spanish" may easily be a mistake for Danish, a name long loosely applied to all Northmen. The hardy nature of the Herdwick, which thrives on the Cumberland fells, where no other sheep would live, savours of a more northern origin than Spain.

rocks that bear his name, and was his drowned body borne by the tide, as it would be now, to the shore opposite the station; to be burnt and buried by his friends at a spot a Viking would have chosen, on a promontory overlooking the sea he loved to rove? Be this as it may we find traces of the Northmen in the place names Seascale How, *skala haugr*—the hill near the shelter; Black How, *Blaka haugr*—Blaka's hill; Swang, from the proper name Svanr; Cringly Well with its curving stream, from *Kringla*—a circle; Whitriggs, *hvitihryggr*—the white ridge; Elvinhow—the fairies' hill; Coveness, &c.

It is not contended that all these names are those originally given to these places by Northmen, but that at the least they are drawn from the language they used.

The hill on which the water tank stands, and the hollow beyond, are called indifferently Laking How—the hill or hollow of playing. Half a century ago it was an annual custom on the third Sunday afternoon in Lent for the people to assemble to play football, one side endeavouring to force the ball into the sea, and the other to force it into the enclosed land east of the golf links. Large numbers of people resorted to this sport, which was probably a relic of some very ancient feast or festival, and stalls and booths for the sale of eatables, &c., were set up as if at a fair. Before the banks, as they were called then, were purchased by the Furness Railway, the making of which put an end to the football, the golf links were the common property of several owners, who had the right of stinting, or turning a certain number of cattle on to the land. By walking northwards across the links, New Mill Beck, formerly Cod Beck, is reached; and by following this up stream, you come to a field of about 31 acres, called Gray Croft, which may be a corruption of Grave Croft.* In it stands a large stone about 4 feet high, flat sided, and somewhat square, the solitary survivor of a circle of twelve stones which was perfect up till about 1820, when James Fox, the tenant, buried all the others because they interfered with his plough. This regrettable destruction, which has happened to several circles on this coast, was carried out without the sanction of the landlord, who was in London at the time.

* There is another Gray Croft near Gosforth village.

About 18 inches below the present surface the sand is reached, into which the stone penetrates, and thirty-two paces north was another large stone just flush with the surface. An aged native of the district said in 1886 that the present stone stood in the centre of the circle, but this is doubtful, for if the old Ordnance Map is to be trusted it was one of the most northerly stones of the ring. It has never been excavated, so we can only surmise as to its beginning. The spade has shewn many Cumberland circles to be sepulchral, and others, such as Swinside, to be distinctly not so. This one may be of ancient British origin, but even if it were it would be natural for the Northmen to use it for their own purposes. The Domhringr, or doomcircle, of the Northmen is thus spoken of in the Landnama Book of Iceland: "At Thorsness still stands the stone of Thor, over which they broke those men whom they sacrificed, and there is that Domhringr where the people should be judged" or doomed; shewing that the circles were used for both religious and judicial purposes.* Wormins says, "These monuments . . . are only vast unhewn stones, commonly twelve in number, set upright and placed in form of a circle. In the middle is erected a stone much larger than the rest, on which they made a seat for their king." The other stones served as a barrier to keep off the crowd and marked the place of those who were appointed to make the election. The principal chiefs got upon these stones and delivered their opinions, then the warriors signified their assent by clashing their shields. They treated also in the same place of the most important affairs. The Doomcircle was in fact the sacred boundary of the district law court, often held on a small hill called the Logberg, or Law hill, as at Legbarrow near Greenodd, Legburthwaite at Thirlmere, and at the Thingstead at Fellfoot; and was sometimes formed of stakes with connecting rods of hazel. Into its hallowed precincts, called the "peacestead," no evil doer might enter, nor might any man commit any act of violence therein; if so, at the shout "a wolf in the temple" the offender was promptly put do death outside, or, if he escaped, outlawed and a price set on his head. Games and sports followed the judicial

* Rev. T. Ellwood.

proceedings, and booths, or bothies, were set up for the temporary lodging of people from a distance and for purposes of trade. The Gray Croft stone is not pointed, but such as a man might sit or stand upon, and the booths and games at Laking How may be a revival of the ancient gathering. A doomring had to be near running water, which was at hand in Cod Beck. Each district had its Lawman or Godi, chosen for wisdom and conduct, a sort of pontiff chieftain, who was the speaker at public assemblies and stated the law. We have perhaps a trace of this office in Gowdar Crag near Seat Allan, and in the farm name Godderthwaite, *Godhathveit*—the Lawman's cleared land,—about three miles away. There was also the doordoom, or court held at the door of the accused, chiefly for minor offences, such as theft. At this there would be much uproar, and our word "durdom" is probably a relic of it. It was abolished on account of the bloodshed it caused. The Deemster, or Doomster, of the Isle of Man pronounces judgment there yet.

In course of time, as the Norsemen penetrated inland, other *skalar* arose in the district (Scales, Scalefield, and Scallus in the parish itself), and the original shelter became differentiated as Seaskail—the shelter by the sea. Sellafield appears to be from the N. *selja*—a dairy. Threapland Gate on the boundary of the township, (by the house Panope, which was named after a ship) is a compound of Anglo Saxon and Norse, meaning, the road to the disputed land. Did history only repeat itself in the Gosforth and Drigg boundary dispute? It also reminds us that the whole district was Angle for about a century before the Norse settlement, as the names ending in *ton* shew; the Cumbrian natives not having been exterminated or driven out altogether, but subdued or pushed into the fells.

Between Threapland Gate and Hallsenna, about 1855, a large stone axe was found by Mr Poole, when draining a peat moss. It is probable there was once a Roman track through the township, for if Agricola, as is supposed, had a fleet accompanying his march in 79*, he would keep near the sea, and his way may be marked by the straight road from Drigg to Seascale.

* R. S. Ferguson.

Coming down to later days, tradition says that King John, travelling south from Carlisle by the coast, missed his way, and darkness coming on, had to encamp for the night in a field called King Bottom, and was next day entertained by Walter de Sewynhous at his mansion at Hall Sevenhouse, now called Hallsenna. The same story is told of King Camp near Hall Bolton. King John was certainly at Carlisle on February 21st, 1201, whence he seems to have gone south by the Penrith road, and again on February 18th, 1206, in which year the next place he was at that is mentioned in the Itinerary is Chester, on March 6th.

Rather more than a mile south of the Herdy Neb, a solitary huge boulder can be seen lying embedded in the sand. It is curiously marked with two stripes of white and goes by the name of Carl Crag, a name no doubt connected with that of the spot—*Carleton*, the settlement of the carles or husbandmen. It is a waterworn travelled boulder composed of layers of different kinds of rock, which must have been formed under water and upheaved later, to fall from some fellside onto a glacier and be carried by it to the sea and dropped where it now lies. The legend told of it is found in various forms all the world over. The devil, it is said, on a certain occasion took it into his head to unite the Isle of Man with Cumberland by means of a bridge, and selected this particular spot; but, unfortunately, while he was conveying the foundation stone to its destination the strings of his apron, in which he carried it, broke, and not possessing sufficient skill to remedy this apparently trifling misfortune he was compelled to abandon his enterprise.† In proof of the truth of this story, which after all is commonplace when compared with the true history of the stone, the marks of the apron strings remain on the stone to this day. Q.E.D. Carl Crag has become much covered by blown sand of late years. In 1842 it was 12 feet long, 9 feet broad, and 5½ feet high.

The manor of Seascale lies in the Barony of Egremont, formerly Copeland, but to whom it was originally granted is not known. The original family de Seascale seems to have endured until the reign of Henry II., as Roger, Archbishop

† Jefferson.

of York from 1154 to 1181, was witness to a deed in the Register of Wetheral along with Aschetil and Aldwin de Seascale. The manor passed in some way to the family de Sewynhous, who seem to have sprung from the village of Sevenhuyse, near Rotterdam, in Holland; but how it was acquired is unknown. About the year 1200, Alan de Coupland and William de Wabyrthwaite granted to Walter de Sewynhous certain lands in the adjoining manor of Bolton, which remained in the possession of his descendants for over 500 years. Hall Senna, anciently Hall Sevenhouse or Hall Senhouse, also belonged to them and took its name from the family. It was doubtless their ancient seat, and within the last 50 years there was a stone in the walls of a house there bearing the original arms of Senhouse, which differ somewhat from those now borne. There is yet a curious stone there which may have been a boundary mark, having on one side the arms of Pennington and on the other what may be intended for the Senhouse badge, a rose. Walter de Sewynhous was succeeded by his son, another Walter, and he by his son Nicholas, who witnessed, about 1286, along with his neighbours Nicholas de Irton, Robert de Goseford, William de Ponsonby, and William del Hale, a deed concerning Brigerpeten (Bridge Petton) and the mill of Bothelton (Bolton), He appears to have had two brothers, Robert and Alexander, and was succeeded by his son Nicholas, who married an heiress of Ponsonby, probably William's daughter, by which marriage he is thought to have acquired the manor of Newton, which he held in 1335. He resided at Seascale Hall, and was succeeded by a third Nicholas, who married an heiress of Alan de Coupland, of Seaton Hall, Bootle, and was living in 1391. His son William married a co-heiress of Lucy, probably John de Lucy, knight of the shire in 1306. William's son Thomas married a daughter of Sir Richard Hudleston, of Millom Castle, and was living in 1421. This Thomas was the Senhouse who is said to have settled a dispute with a monk concerning fishing in the Calder by throwing his opponent over the bridge into the river. His name appears in a list of the gentlemen of Cumberland in 1433-4. His son, another Thomas, married Eleanor, daughter of John Lamplugh, of Lamplugh, and was still living in 1528.

Sir Simon Senhouse, Prior of Carlisle, is supposed to have been his brother. John, son of Thomas, married in 1529, Elizabeth, daughter of Gawen Egglesfield, and ultimately co-heiress of her brother Richard, by which marriage Netherhall came into the family. In 1553, John Senhouse received a full pardon for all such crimes as high treason and rebellion against Queen Mary, and in 1564 he was appointed escheator of the counties of Cumberland and Westmorland. Netherhall descended to his second son Peter, from whom it passed to the third son John, of whom below. Thomas, the eldest son, who inherited Seascale Hall and Hall Bolton, purchased the advowson of the Rectory of Gosforth and married Dorothy, daughter of John Vaux of Catterlen Hall. Their son John married Mary, daughter of William Fleming of Rydal, and died in 1637, leaving Seascale to his son John and Bolton to his son Joseph. His arms, Senhouse (ancient) and Ponsonby quartered, appear on a stone at Seascale Hall, dated 1606. His son John married in 1634, Ann, co-heiress of her father John Bimpson, of Shevington, Lancashire, and of Sir Edward Wrightington. By these numerous marriages with heiresses the family must have been much enriched. The name of John Senhouse, the younger, was inserted in 1652, in the bill for the sale of estates forfeited to the Commonwealth. He died in 1669, leaving Seascale Hall to his son Wrightington, born in 1639, who was one of those for whom the order of the Royal Oak was intended. He married Dorothy, daughter of John Aynesworth of Pleasington, Lancashire, and died in 1667 during his father's lifetime. His eldest son John succeeded to Seascale Hall at his grandfather's death, married Elizabeth, daughter of Alan Bellingham, of Levens, Westmorland, and was High Sheriff of Cumberland in 1704. After 1694 he mortgaged his estates to Robert Blaiklock, a merchant, of Whitehaven, and, after a Chancery suit, the whole passed into Blaiklock's hands in 1707. Mr Senhouse, who is said to have had six sons, retired to Penzance, where in 1730 he published a translation of the satires of Persius, and died in 1737.

Mr Blaiklock's daughter Frances married Augustin Earle of Carlisle, whose daughters, Mary, wife of William Wigget

Bulmer, and Elizabeth, wife of Henry Calder, sold the manor to Charles Lutwidge of Holmrook, whose nephew, another Charles Lutwidge, resold it in 1800.

Meanwhile Joseph, son of John and Mary Senhouse, born in 1603, succeeded to Hall Bolton. He died in 1669, leaving a son Lancelot, who died in 1709, having had by his wife Isabella a numerous family, one of whom, Joseph, married Alice, daughter of John Dobinson, of Wheelbarrow Hall, Cumberland, to whom he left the estate at his death, soon after 1724.

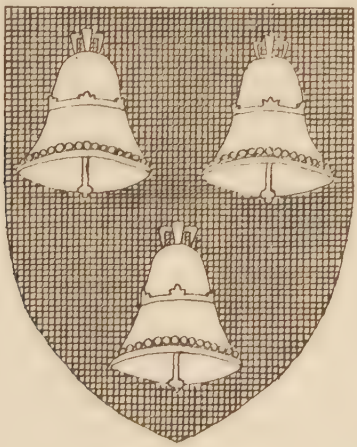
The Netherhall family now became the senior branch of the Senhouses. They were descended from John, third son of John Senhouse and Elizabeth Egglesfield, of Seascale and Bolton. This John of Netherhall made a great collection of Roman antiquities found at the Roman Station near there (Axelodunum), and entertained the antiquary Camden. He married Anne Ponsonby, of Hale, and left six children. After several generations, Netherhall became, in 1738, the property of Humphrey Senhouse, whose second son, William, surveyor-general of Barbadoes, married Elizabeth, daughter of Samson Wood of Barbadoes, and had with six other children three sons, Samson, Humphrey le Fleming, and James Lowther.

Samson Senhouse, of Seascale, repurchased the manor of Seascale and the advowson of Gosforth, in 1800, from Charles Lutwidge. In 1827 he presented his brother James Lowther Senhouse to the rectory, who held it until 1835. Mr Senhouse died without issue in 1855, aged 79, having sold the manor of Seascale to his mother, after whose death it was purchased from the family by his brother Humphrey.

Sir Humphrey le Fleming Senhouse, C.B., K.C.H., and post Captain R.N., of Seascale, married in 1810, Elizabeth, co-heiress of Vice-Admiral John Manley of Plymouth. He built the mansion called Seascale, now Steelfield, and died on board H.M.S. Blenheim in 1841, after the taking of the heights of Canton, where he was senior naval officer. Sir Humphrey left two daughters, Elizabeth Manley, who married Captain Pitman, and Rose Mary le Fleming. After his death the manor of Seascale was sold to the late Anthony Benn Steward, and the advowson of Gosforth, which had been

attached to the manor for 300 years, was purchased by Lord Lonsdale. After the death of Lady Senhouse in 1865, the mansion, Seascale, was sold to Mr. Henry Tyson, but Miss Senhouse to the end of her days continued to reside in the parish and amongst the people with which her family had been for so long associated. She died on the 10th of January, 1903, and was buried at Gosforth.

Seascale can still boast its statesmen. The Sherwens of the How have long been in the land, the Pooles of Hallsenna can trace back almost to 1500, and the Porters of Blackhow trace through Philip Porter to the Porters of Easthwaite, styled "generosi," or gentlemen, and descended from the Porters of Weary Hall, who bore for arms sable, three church



ARMS OF PORTER.

bells argent, and were in their turn a younger branch of Porter of Allerby. The name Tyson is found in Gosforth in the 16th century, and is purely Scandinavian in origin.* A Gilbert Tyson fell by King Harold's side at the battle of Hastings.

* Son of Ty or Tyr, the sword god. In Norway, Tyssen.

III.—GOSFORTH.

Chapter III.

The road to Gosforth—Bleawath—Newton and its owners—St. Helen's Well—Curious names—Gosforth Square—Wonderful Walker—The "de Gosfords"—Tubmans and Copleys—Gosforth Hall—B.C.—Decline of the Copleys—Christopher Denton—Gosforth Gate—Burial in linen—The Holy Well—Danish Camp Scales—The road to Wasdale—Devil's footprint—Valley of the Bleng—The name Gosforth—Hall Bolton—King Camp—Sorrowstone and Gallabanks—Benfold—Sallyhill.

Gosforth Church—Norman work—Devil door—Pillars of chancel arch—Grave slabs—Old font—A rectory by chance—Early priests—The first churchwardens—Painted walls—Dressing of the church—Sacrilege—The great destruction—Old alms pillar—Commutation of tithes—The Chinese bell—Denton monument—Restoration—Cork tree—Old church plate.

The four crosses—Interpretations of standing cross—The Fishing Cross—Hogbacks—Ethelred—Classification of northern crosses.

From Seascale by road 2¾ miles.

UP to 1810 fully one-third of the parish was common, and the road from Seascale to Gosforth village ran through common all the way. The boundary of Seascale is marked by a sudden descent into what must have been in former days a well nigh impassable swamp; the road is said to shake now under heavy loads. The farm a little further on is Blawath—the blue ford—probably from the blæberries which grew alongside the causeway across the bog. When the commons were divided the rector was given one of the worst bits of this in lieu of small tithes. Further on, on the right, is Tarn how—*tjorn haugr*—the hill by the tarn which formerly existed on Deep Moor, and on the left Newton, probably once the manor house.

The manor of Newton formerly gave a name to its owners. The Chartulary of St. Bees tells of a Richard de Newton about 1200, who had a son Adam who married Godith and died about 1240. Their children were Adam and Ada, and perhaps Clara. Clara had a son, Hubert de Newton, who had five children, Adam, John, Thomas, Alice, and Margaret. Most of the family granted land to St. Bees, and in 1272 the last Adam gave the residue of his estate in Newton to that priory.

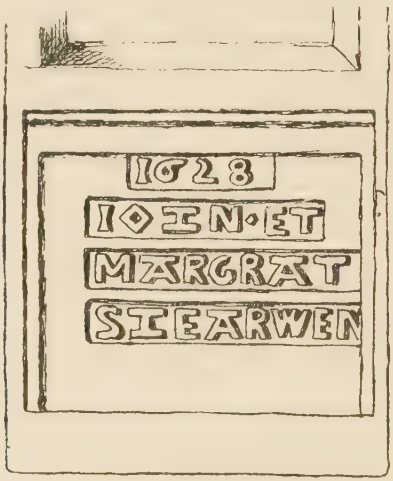
Near to Newton is a very plentiful spring which is known to have been moved further from the house than it was. Adam de Newton, son of Richard, mentions in one of his grants, "St. Helen's well, which is at the corner of my garden."* Many curious place-names occur in the chartulary as being located in the parish, such as Stelrunbanch, Likebulbek, Houthenhou, Setikonoc. Of these only Flemynghall (1419), Morthweyt, Bovelton (Bolton), Thornbanc, and Boltonhevid are at present identified. Lands are mentioned as belonging to the Hospital of St. John of Jerusalem, and (in Seascale) to the Benedictine nuns of Ermynthwait (Armathwaite) in the parish of Ainstaple.

Passing over Scallus we cross Haverigg Moor—the moor by the oat ridge—and passing a house which has annexed the name of an older one—Gosforth gate—we enter the three-sided village "square." On each side is a public house, an arrangement which dates from the time when Gosforth was the first changing place of horses of the mail coaches from Whitehaven going south. Up the hill by the post office, where photographs of the district can be obtained, is Steelfield, built by Sir Humphrey Senhouse, and by him called Seascale; opposite to the gate of which is the old High School, built in 1760, where "Wonderful Walker," the celebrated parson of Seathwaite, was master for a year or two. Along the village street is a quaint old house bearing a tablet inscribed, "John et Margrat Shearwen, 1628." This is the original Gosforth Gate, and is worth examination. Further on, the road divides after passing Beck Place, the left hand road leading to the church, Gosforth Hall, and on to Wasdale.

* "The outfall going into Grucogile beck."

The *Christian Remembrancer*, October, 1819, written by the Rev. Robert W. Bamford, vicar of Bishopton, Durham, great grandson of Mr. Walker, states :—

The Rev. Robert Walker (The Wonderful) was born Dec. 21. 1709 at Under Cragg in the village of Seathwaite, of obscure but respectable parents. As there was no school at Seathwaite, he received his education at Ulpha and in Eskdale, under a Mr. Parker. Before he was seventeen years old he had the misfortune to lose his father ; and being the youngest of twelve children without any provision for life, he was constrained to leave home. His eldest brother inherited the patrimonial estate and lived to the advanced age of ninety six years. (The register says 94.) Mr Walker obtained the situation of master of the school at Gosforth, near Egremont in Cumberland. He continued there two or three years, and was much respected for his learning and modest behaviour. From Gosforth he removed to Buttermere, where he obtained a nomination and assumed deacon's orders.



INSCRIPTION AT DENTON HILL. (P. 45).

Gosforth and Bolton cannot have been given by William de Meschines, as the county histories state, to Thomas de Multon of Gilsland ; because de Multon was born some eighty years after the death of William. They may have been granted to Hubert de Vaux or de Vallibus, first baron of Gilsland in the 12th century, as he granted to St. Bees

fifty acres of land in Gosford in 1160.* From him they would descend to Thomas de Multon the second, who married Maud de Vallibus, and thus became "of Gilsland," but in some way the manor of Gosforth has become re-united with the original barony of Egremont, and is in the hands of Lord Leconfield.

The earliest known local owners were a family who adopted the name "de Gosford," which family ended about 1215 in an heiress Grace or Graecia de Gosford, a lady whose name coincides with that of the wife of Hubert de Vallibus. Grace married Geoffry the Falconer, who adopted her name, so that their son John and grandson Robert were styled "le Falconer de Gosford." In 1310 Peter de Aencourt was presented to the rectory of Plumland by Robert de Goseford, who claimed the right of patronage as next of kin to Ralph de Aencourt, the infant proprietor of lands in Appilthwaite to which the advowson was appendant. Soon after Robert de Waddlehouse was presented by the King, but the case was decided in favour of Robert de Goseford.†

In 1311 one William de Gosford, rector of Ormeshead, was vicar general of the diocese of Carlisle. Robert de Gosford, along with William de Punzonby, Alexander de Sevenhouys, John Black of Ranglas, and others, witnessed and confirmed a grant to Warinus, abbot of Calder, November 11th, 1286. Robert's lands were divided among his five daughters, Mariotte wife of Allan Caddy, Isabel wife of Henry Hustock, Johan wife of John Garth, Ellen wife of William Kirby, and John Multon, son of Agnes Eastholme. In 1328 John Multon had succeeded to Hustock's and Garth's portions, John Penyston held Kirby's, and Sarah widow of Robert Leybourn Caddy's. In 1610 the whole was held by Pennington, Kirby, and Senhouse. The Caddys of Roughholme were lords of part of Gosforth in the 17th century and may be the representatives of the de Gosfords. We now come into touch with the old houses Gosforth Hall and Gosforth Gate.

Gosforth Gate can be traced back in the register to the year 1598, when it was the residence of Edward Tubman.

* St. Bees Chartulary.

† Nicolson and Burn.

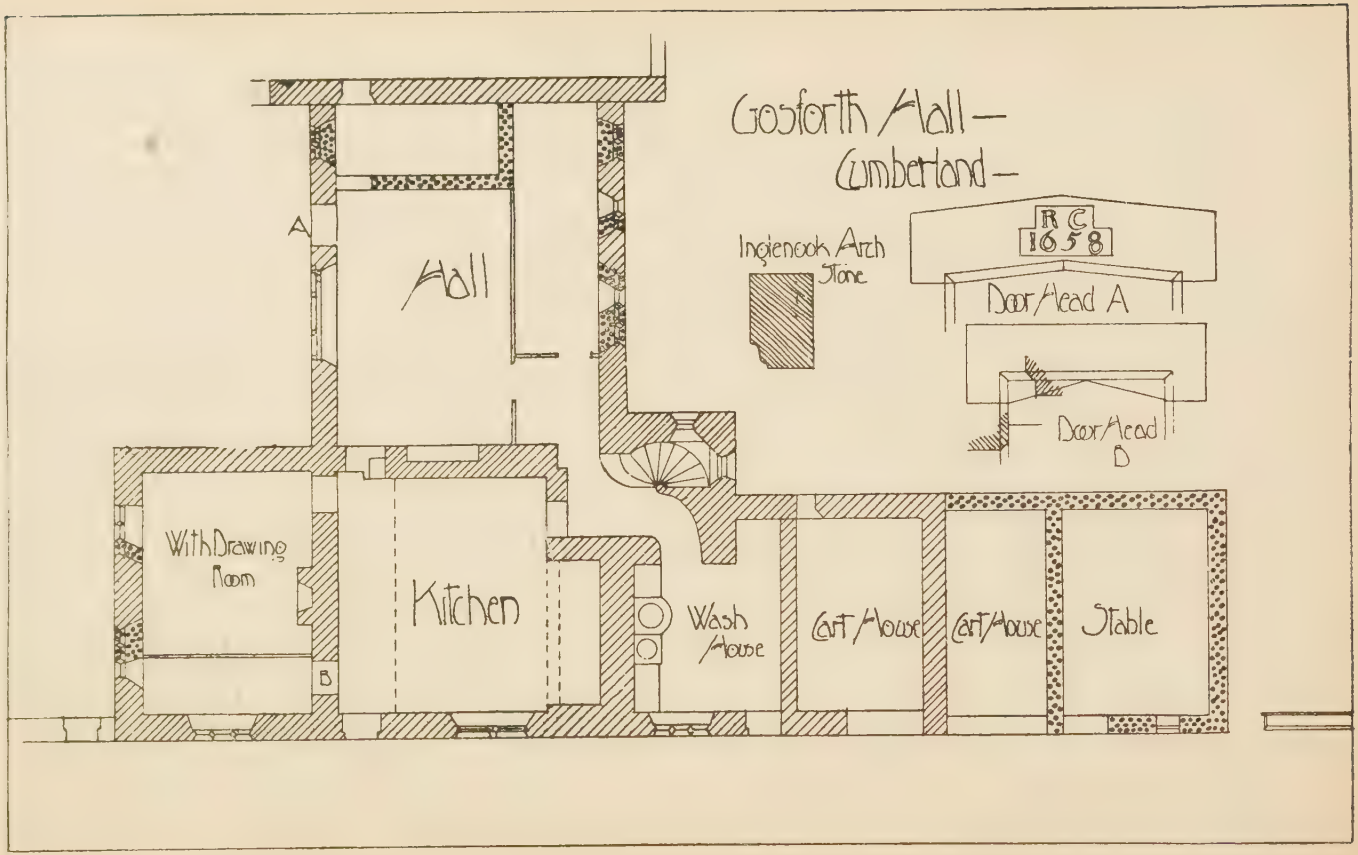
The Tubmans or Taubmans were a family widespread in both the parish and the district, one branch of the family living at Blengbrow, and being almost annihilated by the plague. Two years after this disastrous time, in 1599, we find that at Beck Place, the adjoining tenement to Gosforth Gate, one John Tubman had born to him a son who was named William. William Tubman, who was evidently a man of substance, succeeded to Beck Place at his father's death, lost his wife Ann in 1637, and seems to have been left with one fair daughter Isabella, upon whom Robert Copley cast eyes of love. This Robert Copley, who was probably a lawyer, was chief bailiff of Copeland forest under the Earl of Northumberland, and was very probably a descendant of Alvary Copley of Batley, Yorkshire, whose daughter Isabel married as her second husband Joseph Pennington of Muncaster, who died, according to Dugdale, in 1659. Copley was appointed steward to her little son William (baptised at Muncaster, 1655) during the seventeen years of his minority, and purchased Kirby's part of Gosforth manor. In 1652 Robert and Isabel were married, and only a few month's later, in 1653, " Mr. William Tubman " died and was buried as befitted his importance, " in ye chansell there " of Gosforth Church. Was the ceremony performed by the Nonconformist John Robinson, preacher at Gosforth? of whom we know nothing save that in that same year he owed twenty shillings to Thomas Curwen " of Sellowparke," and that he did *not* keep the church register. But Robert and Isabel reverenced the old man's memory, and in a fair and clerkly hand, probably Copley's own, is written the interpolated entry of Mr. Tubman's burial.

In March, 1653, Copley and his wife appeared before Joseph Pennington and were duly admitted to the tenements of Beck Place, Walk Mill, and a parcel of ground called Syke. By 1658 they had commenced the erection of " a large handsome house with orchards and gardens suitable," which has ever since borne the name of Gosforth Hall. Most of this somewhat stately mansion is still left to us, though sadly marred by the ruthless spirit of the age. The fine early Renaissance gate pillars still remain, but modern windows and door spoil the effect of the front, and some sixteen old

GATEWAY, GOSFORTH HALL.

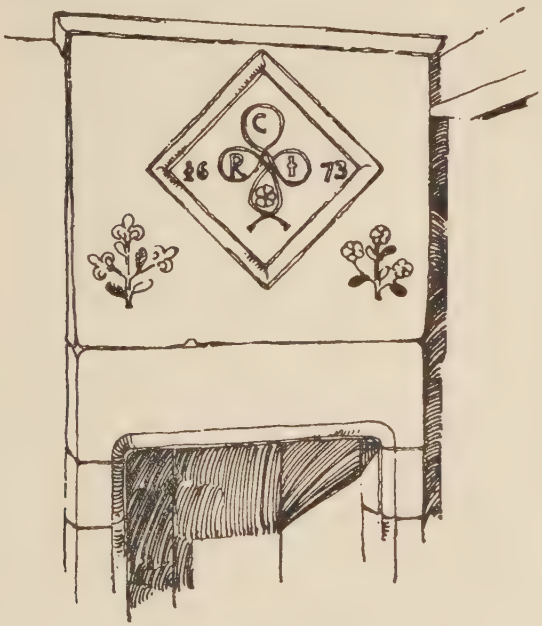
From a Photo. by Miss A. E. Brickhill.

TO FACE P. 48.



PLAN OF GOSFORTH HALL. (J. F. Curwen, F.R.I.B.A.)

windows are more or less built up. The arched head of the Tudor doorway is built into the barn, and bears R.C., 1658. West of the front door we must imagine a four-light mullioned window and to the east a two-light window. A similar four-light and two double-lighted windows existed on the opposite side of the room (the hall), which can be seen by walking round the house. In the south corner of the hall was once a door into a passage partitioned off from the kitchen leading to the side door, and by an arched door with mason's marks into the withdrawing room (now divided), which had three windows and, over an old fireplace sadly mutilated in modern days, a plaster overmantel bearing $\frac{C}{R\ I}$ and a rose within the four coils of a knot, with the date, 1673, the whole



PLASTER OVERMANTEL.

surrounded by a lozenge-shaped moulding, having a spray of roses on the right hand and of lilies on the left. There are no arms, for Robert was a careful man, and at Dugdale's

visitation in 1665 was amongst those who refused to pay the Herald's fee of 27s. In the kitchen is a fine fireplace and inglenook with many mason's marks, and an original doorway leading to the fine nowel stair, built out as a turret with many windows. At the top is a small stone trough in the wall, apparently for a lamp. The great oak principals of the roof are remarkable for their size, soundness, and for all having the same natural bend, shewing that they have been selected carefully. There are two old stone fireplaces.

The Copleys had four children, Ann married to John Ponsonby of Hale Hall; Barbara who married Richard Trotter of Dent; John; and William. Barbara was the B.C. so tenderly referred to in the diary of Bishop Nicolson, and it was perhaps partly on her account that during the happier days of the unsuccessful courtship he once or twice refers to the parish as "Godsforth." John Copley, attorney at law, married in 1684 Beatrix, widow of Samuel Sandys of Graithwaite and daughter of Daniel Nicholson of Hawkshead.* By this marriage John became possessed of Hawkshead Hall, and left it to his children. He died in 1689, and Beatrix married a third husband, Richard Archer, and survived him too, living until 1726.

"Mr Robert Copley was buried ye 16th of August, 1675,"† no doubt at Gosforth. The registers from 1674 to 1677 are missing. His wife Isabel died ten years later, and was buried there "in linnen" as befitted her dignity. William succeeded to Gosforth Hall, and married, 17th October, 1685, four months after his mother's death, Isabel, called by Darcy Curwen of Sellapark "Cosen Isabel Copley," who probably was either a Stanley or a Curwen. By her he had two sons, Robert (1686) and Stanley (1687), after which the poor mother "dyed in childbed the 9th day of September and was buried in Ponsonby Church,"‡ only twenty-three months after her wedding.

William Copley's bad luck did not end here. About 1692 he left Gosforth Hall and in 1708 mortgaged his lands in

* H. S. Cowper.
† Darcy Curwen's *Journal*.
‡ Darcy Curwen's *Journal*.

From a Photo. by Miss A. E. Brickhill. ATTIC BEAMS, GOSFORTH HALL. TO FACE P. 52.

Gosforth to Jane Hudson, became a defaulter in 1712, and in 1723 was a prisoner for debt in Carlisle gaol. By 1723 his son Stanley was dead, and Robert Copley,* described as "of Ponsonby Hall, only son and heir of Wm. Copley,"† then sold and confirmed Gosforth Hall to Anthony Benn of Hensingham. In 1732 John Benn, gentleman, sold the hall to James Steel of Wray, Hensingham, gentleman. Five years later James Steel "of Hollins, St. Bees," sold it to Isaac Powle of Black How, Gosforth, yeoman.

In 1688, at which time the population of the parish was 630, a young clergyman named Christopher Denton, was presented to the rectory of Gosforth by the last John Senhouse of Seascale. He was the son of the Rev. Thomas Denton, rector of Crosby Garrett, and though only 21 was a B.A. of Magdalen College, Cambridge, and is said to have been one of the first resident clergymen in this district who had received a university education. Although he was fifty years rector of Gosforth his name is not given in some of the county histories and is wrongly dated in others.

For eight years Mr. Denton lived a bachelor at the rectory, and then he improved his position in more ways than one. Some fifty-six years before, in 1628, "John et Margrat Shearwen" had pulled down the old tenement called Gosforth Gate, and reared the mansion which still stands in picturesque decay the most striking object in the village street, and on which their names are still easily to be read. Such a house must in those days have been of considerable importance and its owners have been well off, for the only buildings that we know of in the parish at that date which were fit to compare with it were the manor houses, Seascale Hall, and Hall Bolton. Tradition says that there was once an arch across the road at Gosforth Gate. John and Margrat Shearwen had two sons, John and William. John, the elder of the two, "born and baptized 13 March, 1635," succeeded to Gosforth Gate and had by his wife Katherine six children, viz., John,

* After 1723 we hear no more of Robert Copley, who seems to have left the district. It may be that he was the father of Richard Copley, who emigrated from Limerick to America in 1736, and became the grandfather of John Singleton Copley, Lord Lyndhurst.

† Gosforth Hall Deeds.

baptized 1664, buried 1683, in linnen (another proof of easy circumstances); William, baptized 1666; Thomas, baptized 1667, buried 1668; Richard, baptized 1672; Margaret, baptized 1662; Isabella "of John Sherwen of Gosforth Moor Gate," baptized 1669. Of Richard there is no further mention in the register and William cannot be identified. Possibly both died between 1674 and 1677, these four years being missing from the register. If so, have we in this "burial in linnen" and paying of a heavy fine to enable it to be done, a touching whisper through two centuries of a father's grief fondly honouring the burial of his last and eldest son. "His father paid the fine" says the entry.

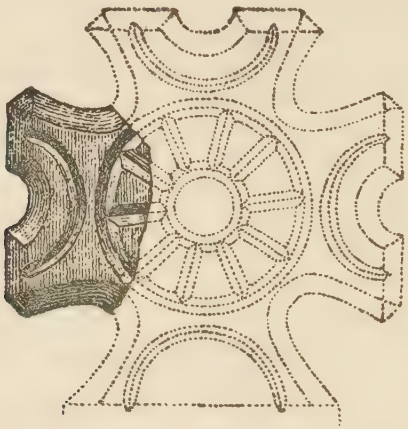
Anyhow, the two daughters Margaret and Isabella became heiresses of Gosforth Gate, and the rector, following or anticipating the maxim "not to marry for money but to gang where money was," made up to the younger daughter Isabella. Margaret married Anthony Benn, and soon after that we find "Christo: Denton, Rector, and Mrs Isabell Sherwen, marryed in ye parish Church of Gosforth, the 21 of January, Anno Dni, 1696-7." That is, in 1696 according to the old ecclesiastical year, which ended with March, and in 1697 according to the usual method of reckoning. And by this marriage Christopher got Gosforth Gate, and many a fat acre besides, and instead of taking his wife home he went home with her, and lived there, for it was a better house than the rectory. Forty-two years passed away ere he was gathered to his fathers, and, although his children parted with Gosforth Gate and it sank in estimation until it at one time was used as the parish poorhouse, the memory of the old man clings round it still, for is it not called Denton Hill to this day?

This change of name is evidence that Mr. Denton was a person of note. He was a learned man, a benefactor to the library of St. Bees School, and one of the original trustees of Drigg School. He might well have been the prototype of the celebrated Vicar of Bray, for he was born in the early part of the reign of Charles II., became rector in the year James II. was dethroned, and having seen four kings and two queens pass away and the Crown pass from the House of Stuart to the House of Brunswick, he died in the reign of George II. His only son Thomas is said to have died at

GOSFORTH GATE, NOW CALLED DENTON HILL. TO FACE P. 54.

From a Photo. by Miss A. E. Brickhill.

is in the middle of the south side, the floor was of clay with some remains of freestone slabs at the east end, where possibly an altar stood. Freestone roofing slabs were found with holes for nails, similar to those found at the church; also part of a small cross which may have been on the east



Fragment and Restoration of a Cross from the Holy-well Chapel, Gosforth.

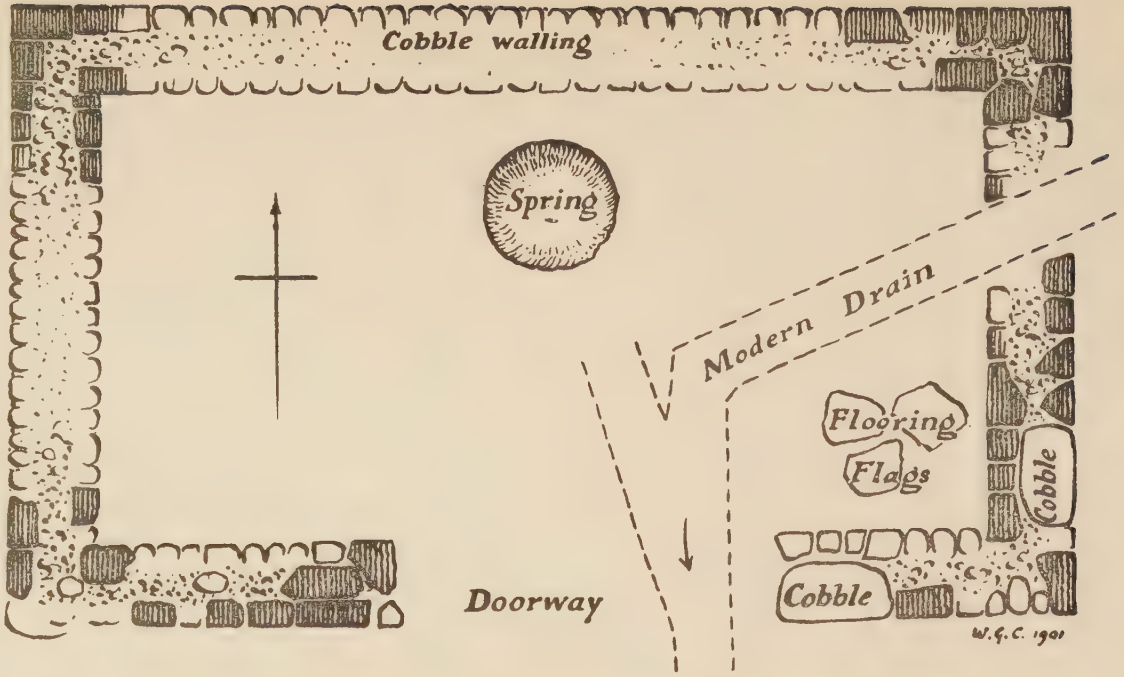
gable. In the centre a basin of stonework was found 4 feet wide and 2½ feet deep, containing the spring. Tradition says that on certain feastdays wine was poured into the stream, of which the villagers drank. The water when analysed shews very slight traces of chloride of sodium and sulphate of lime.

"The building was evidently a mediæval well chapel, of a kind rare in the district, but found in Cornwall, at Wavertree near Liverpool (1414), and at Castle Sowerby, Cumberland. There is a spring in Carlisle Cathedral."*

The stonework of the basin was rebuilt and the chapel railed in at the expense of the owner, Mr. J. S. Ainsworth.

Mr. Denton died in 1738 and was buried at Gosforth, where there is a monument to his memory. Leaving the church and cross the road skirts the Gosforth valley or "bottom," the cottages and hills behind them being named Leskew—*Laskogr*—the low wood, and crosses the Bleng by

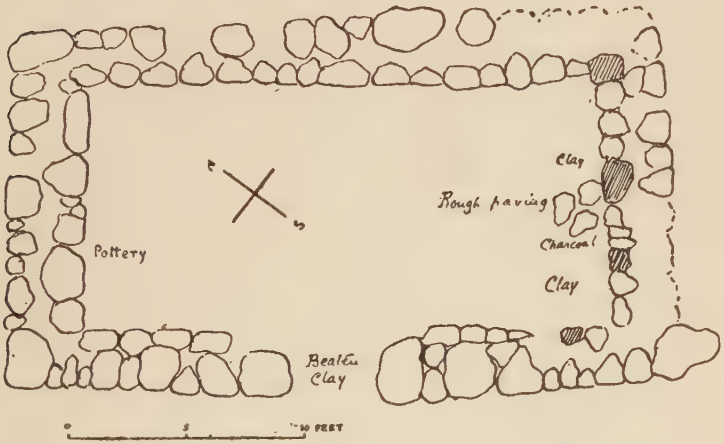
* W. G. Collingwood.



THE HOLY-WELL AND CHAPEL AT GOSFORTH

0 5 10 feet

Wellington Bridge. The pretty valley of Blengdale looks the abode of peace, but has been within memory the scene of at least five tragedies. Those who walk up the steep hill on the left pass Hall Steads—the homestead by the rock—perhaps referring to the great quarry of Gilgrass, and some curiously named fields, Edwin's Bower, Carolina, &c., and on the top of the hill the site of Windermeresteel, a corruption of Wind hall moor stile. The field on the right, where four roads meet, is called Danish Camp, and the long narrow strip connected with it Outgang. It has been lately excavated.



FOUNDATIONS AT DANISH CAMP, GOSFORTH.

The field is triangular with apex to the east. The double ditch and bank on the north side seem to be the remains of old roads to Whineray, and the deeper ditch on the south to be the partly artificial sunk fence bounding the Windhall estate against the common land. The triple ditch and mound at the apex are artificial and may be the remains of an early "town garth," but on a miniature scale. The hollow and bank down Outgang may be an old road or the boundary between Windhall and Bank House, and the foundations of buildings there of the time of the civil wars. It is evidently a succession of things. Scales, up Blengdale, an ancient farmstead, may be of Norse origin, a settlement made by the

spring when the valley was forest and swamp. Crossing the bridge at Wellington Inn the road ascends Leagate—the road to the common. We find Norse names all around, passing Sowermyre—the muddy farm—on the right and the road to the three "Guards"—enclosures—on the left. Guard's Head was nicknamed Sheepshanks' Hall, and is said to have been a smithy. Next comes Bolton Head on the right (Bolton heved in 1382), and as we descend the hill we pass Rainors, pronounced Renneray—the nook of rowan trees. Rather further from the road is Julian Holme, formerly Gill ing holme. Further on are Greenhouse, with the date 1669, and Hawkbarrow, on a rock which was once surrounded on three sides by swamp. The house by the roadside, Hermonshill, is mentioned as "hagworm's hill."* These houses all stand on what was formerly the edge of the enclosed lands, the old road across the common running from house to house. The rising ground on the left is called Bolton Wood; on it near the highest larch wood are the remains of a circular enclosure of unknown origin, 50 yards across, with east and west entrances, not far from which a copper or bronze "battleaxe" was found about fifty years ago. On the right is Gaterigg how bridge—the bridge on the road to the ridgy hill—and where the road divides is Bengarth. The left hand road goes on past a conspicuous rock, called Cat How, to the parish boundary, where Kid beck comes tumbling down Turdypack Gill. Here is another Guards. Over the hill is Tosh Tarn on the right, and one and a half miles further on, in the bottom, Greendale, near which are remains of cairns, apparently British. The other road goes past Kidbeck farm to the village of Netherwasdale, often called Strands from the public house. A little way past Kidbeck on the left hand side of the road, 65 yards west of Berry Brow gate, is a stone with a mark like the imprint of a cloven hoof, of course ascribed to diabolic agency. There is another such mark about a mile away on Latterbarrow; the two are supposed to mark the demon's stride.

Returning to the guide post near Beck Place in Gosforth village and looking down the Santon Bridge road, Coniston

* Gosforth Register.

Old Man is seen on the sky line. Passing between the rectory and Kellbank—the well bank, or the bank of the marsh—the road dips into and runs right across the great depression which apparently gives a name to the parish. The Bleng, the ancient form of which was probably Blegen, connected with the Celtic *blyg*—a fold or bend—(compare the Blegno in Switzerland),* rises near Seat Allan 1,000 feet above the sea, and has a very large watershed. Foaming down Blengdale, it enters the Gosforth depression at Wellington Bridge where the volcanic rock ceases, and sweeping round in a huge bend, being artificially banked in on both sides, it runs back for a considerable distance towards the hills and finally falls into the Irt. The sandstone at Gillgrass quarry dips very suddenly, and where the Santon Bridge road crosses the valley is far below the present surface and over 500 feet thick. Upon it lies a bed of gravel washed out of Blengdale, more than 100 feet in thickness, the present surface being not more than 130 feet above the sea. Now, as the rock in the Irt at Santon Bridge is about 80 feet above the sea, it follows that before this gravel was washed in there must have been a lake here which was gradually filled up and converted into a marsh of great size, to which geese and other wild fowl would resort in large numbers. The place names Kellbank, Thornbank, Mealbank, Benbank, and Parknook mark its edges. Ben is Celtic, and the dry flat summit may have been inhabited by that race; two stone "axes" have been found near it. Parknook may be from *parrak*—an enclosure near a house—and Danish *nogg*—the angle formed by the winding of a river—which exactly describes the place. The house itself is mentioned In 1575. Opposite Parknook is Gallabanks, a knoll 200 feet high, from which all the district for miles round is visible.

The first syllable of the word Gosforth is almost certainly derived from the Norse *gas*—a goose, and Mr. Robert Fergusson considered that the "forth" came from the Norse *forath*, Icelandic *foraethi*—a pit or abyss, in modern use a fen or morass, the whole meaning—the goose marsh. This certainly agrees with the formation of the ground, but, on the

* R. Ferguson.

other hand, old records call the place Gosford, the local family "de Gosford." "Ford" is an Angle termination, and Gosforth was doubtless Anglian before it was Norse and its name fixed.* The chartulary of St. Bees calls it Gosford and Goseford in the 12th century; Gosford, Gosseford, Goseford, and Gouseford in the 13th, and Gosford in the 14th. Carnforth in the 12th century was written Kerneford.† The Santon bridge road was the pack horse route from Whitehaven to Kendal, *viâ* Irton Fell, Hardknott, and Wrynose. The dry arch of Rowend Bridge shows traces of having been much widened. Crossing the Bleng a second time the road leaves the marsh at a point where it is crossed by a lane, a very ancient track that runs in a comparatively straight course from Wasdale Head to the sea, keeping on the dry ground and crossing the marsh at its narrowest point. It is said to be the original road to Wasdale, and close to it stands Hall Bolton, the old manor house. A little to the south on the main road is Bolton, not a manor house and therefore not a hall.

The manor of Bolton was held temp. Edward I. by William de Wayberthwaite under Multon of Gilsland; temp. Henry VIII. by William Kirkby. It was afterwards in the hands of the Senhouses, and was purchased in 1759 by Charles Lutwidge of Holmrook, in which family it still remains. Five or six level fields on the left after passing Bolton are called Laconby, a Danish name; in one of these on dry ground on the bank of the Bleng was the place called King Camp, which is marked big and square on some old maps, and on an estate map as a small oblong enclosure. It seems likely that it was an ancient homestead, and Laconby may preserve the name of the original settler—Lacon's place.

Just over the parish boundary is Sorrow Stone. Tradition has it that when a criminal in ancient days was being taken to execution on Hanging How behind the house, or as some say on the conspicuous Gallabanks, he was given a last drink of ale at this house. The road goes on past the manor house at Hall Santon direct to Santon Bridge and over Irton Fell. According to Houseman it was in 1770 "a mere track."

* Collingwood. † West.

On the main road from Gosforth to Holmrook, on the top of the hill, is a place called indifferently Sandy Lonnings, Benfold, and Mary Langs. At the house which stood here a glass of brandy was always to be had, and the hole in the field is said to be the hiding place for smuggled goods brought up Hallsenna Lane from the cottage on the Herdy Neb, which was built mainly for contraband purposes.

The road to Calderbridge runs through the manor and township of Boonwood (Lord Leconfield), always called in the early registers Abovewood, and on this high open ground is Souty How, probably from *saudha haugr*—the sheep pasture. Descending to Newmill we pass Sally Hill; Norse *selja*—a dairy. The ghost of a man, who, mistaken for a burglar, was killed by a blow with a poker, is supposed to hover around it.

Gosforth Church.

The mission of Paulinus had extended over great part of Cumberland by A.D. 670, and it is not improbable that a church has stood on this site since about 700, the present building being the sixth. The first church, which preceded the erection of the crosses and hogbacks, was little more than a clay "daubin" strengthened with wood and wattlework.

Shortly after the death of William Rufus, a stone Norman church was built, consisting of nave and presbytery,* with north and south doorways to nave. The east end was square after the Irish custom, and the entrance from nave to presbytery was by a narrow arch, semicircular with zigzag mouldings and probably ornamented on its inner member with a string of conventional roses, such as may be seen at Durham. Part of this building still remains—part of the south wall, which seems to have been about 12 feet high, the south or principal doorway (Plate III., 10) which had a porch, the piers and pillars of the chancel arch and some zigzag fragments, now in the south churchyard wall, along with the cap of a pillar. The west end was furnished with pillaster buttresses as at Carlisle.† The remains of the north doorway, which were plainer in character and had a hole 5 feet deep in

* C. J. Ferguson. † C. J. Ferguson.

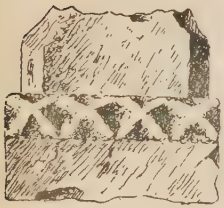
one side for running back the oak bar which secured it, now form part of the present south entrance. These north doors were opened at the time of baptism to allow evil spirits to escape, hence they are often called "devil" doors. To form a good foundation for the corners of the massive walls of the nave the "hogbacked" tombs of long-forgotten chieftains were used.

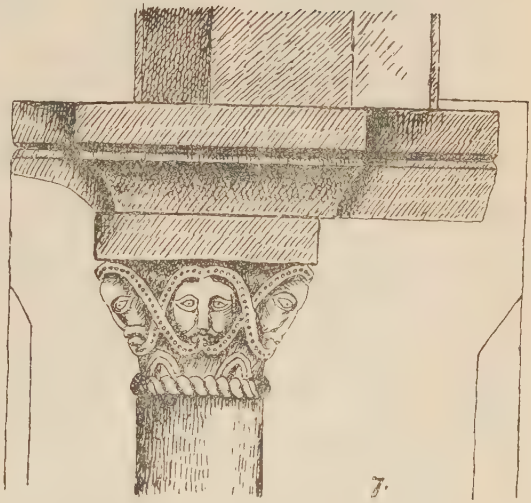
In the 13th century this building was more or less replaced by an early English church, with thinner walls, a very long chancel, and lancet windows, apparently in pairs, many fragments of which have been found. The roof was high pitched and covered with slabs of freestone, pegged down like slates, and inside was a piscina, with drain at the back, which is now in the porch. It was probably at this date, rather than in 1340, that the chancel arch was widened. Two of the Norman pillars, which may have been six originally, were rebuilt on the faces of the piers and a new arch built. On the gable above stood the bell turret, carrying the two "prche bells" mentioned in the inventory of 1552. The bell rope hung down into the church.

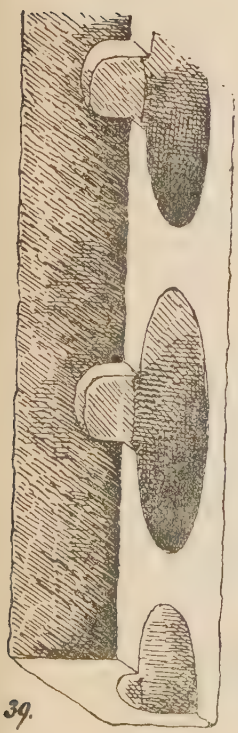
The caps of the Norman pillars are grotesquely carved, but doubtless were intended to have a grave symbolical meaning. The south cap has three equal and level faces connected with a beaded twist, which may represent the Trinity. (Plate III., 7). On the north cap (Plate IV.) the centre face is highest, and to the west is a half-length figure with hands held up to the face; these have been supposed to represent the past, the present, and the future. The foliations proceeding from the mouth of the central face are very curious.

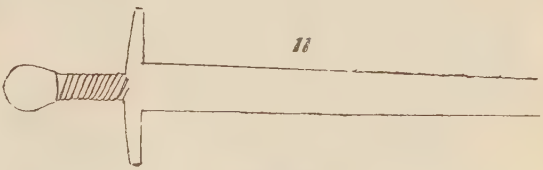
Late in the 14th century some alterations were made, and at least one three-light window inserted. Part of it was found in 1896, and the present three-light window in the south wall modelled from it. To this period* also belong most of the gravecovers, carved with crosses and other emblems, which have been found in the walls at various times. All were once in the floor of the church. In the porch are six, the finest is deeply carved with a floriated cross, with rose in centre, having conventional foliage on

* 13th and 14th century.









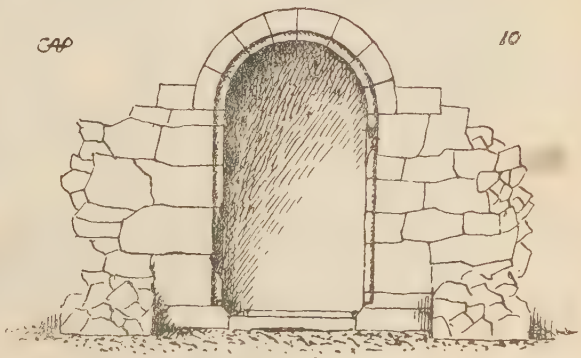


PLATE III. GOSFORTH. K

PLATE IV. CARVING ON NORTH CAPITAL OF CHANCEL ARCH, GOSFORTH.

each side resembling a vine, amongst the leaves of which are two pairs of shears, one sharp pointed, the other blunt. (Plate V.) Another has cross and sword (Plate III., 11), a third is quite plain, a fourth has plain cross, sword, and calvary steps (Plate II., 37), a fifth drooping vine leaves. (Plate I., 25). The others are small and defaced. In the vestry porch are fragments of five and the base of a cross? (Plate III., 9). At the east of the north aisle is a heavily carved slab with a mutilated inscription, HIC JACET JOHES FIDVS R . . .* (Here lies John faithful . . .). (Plate I., 17). Another close by has been used twice, being carved on both sides. (Plate II., 31). Here, too, are the hogbacks (lift the curtain to see them), the heads of the lost crosses, the "Fishing Cross," and a fragment of a cross stem. (Plate III., 4). Behind one of the doors is a curious wooden pillar with a bowl on the top, which once stood within the communion rail for offerings. In the south churchyard wall are other large grave slabs, and on the top of the wall some curious troughs found in the church wall. (Plate III., 39). On the top of the shed is the old font, which formerly had a gilt wooden cover. It is of the debased type common in the 18th century.

Gosforth is still a rectory, but only so by chance. The chartulary of St. Bees shews that the church appears to have been given to St. Bees, or rather to the abbey of York, of which St. Bees was a cell, by William de Romilly, the "Boy of Egremont," which grant was confirmed by his sister Cecily, Countess of Albemarle, and by Roger, Archbishop of York from 1154 to 1181. This gift was invalid for some reason, possibly on account of the death of William under age, and in 1334, William Pennington of Muncaster, Esq., was patron of the living. Again in 1363, the inquisition after the death of Joan Fitz Walter, sister and co-heiress of John de Multon of Egremont, the advowson of Gosforde was found among her possessions.

About 1170, "Jurdanus persona de Goseford" witnessed a deed of gift to Calder Abbey.† About 1233-46, "John,"

* Perhaps HIC JACET JOHANNES FIDUS RECTOR HUJUS ECCLESIÆ.

† Arch. Æliana.

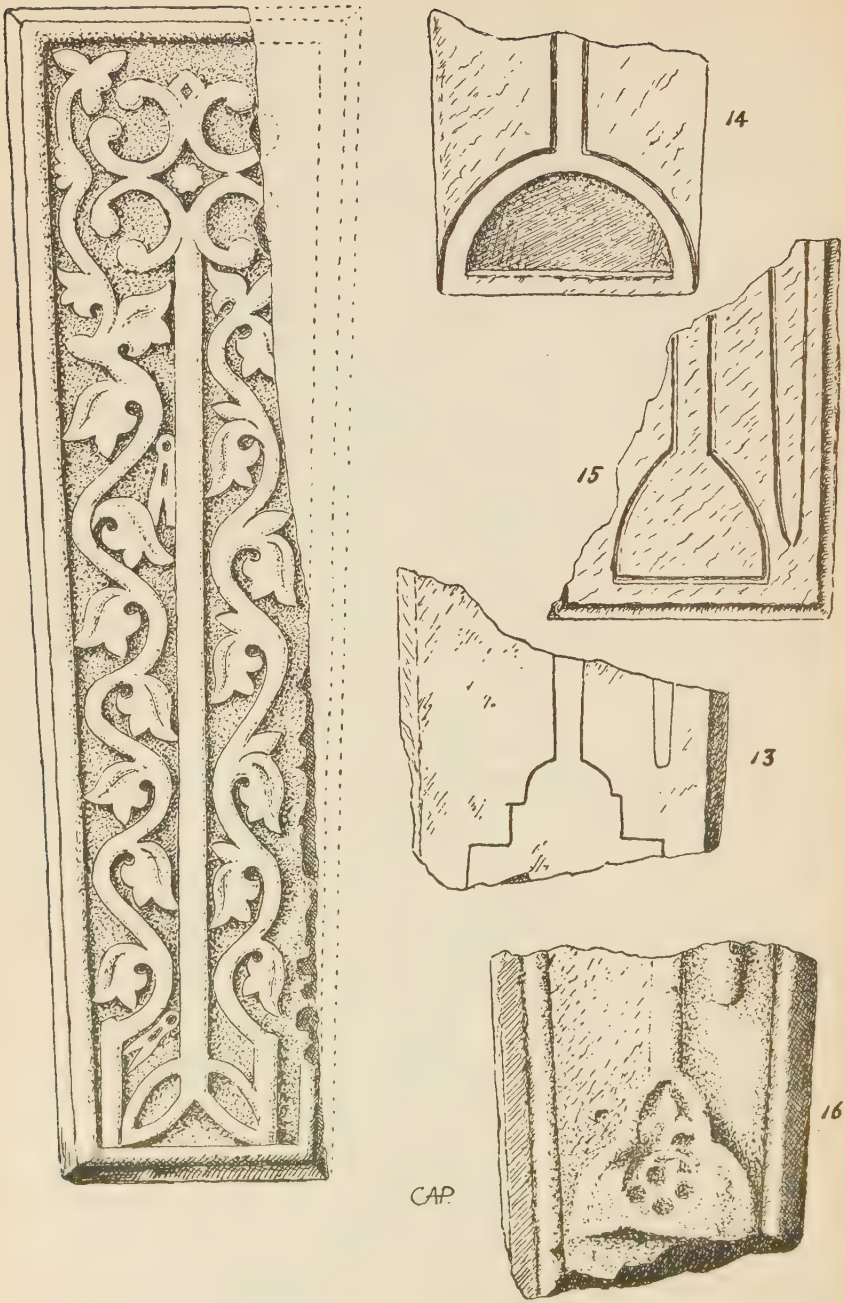


PLATE V.

rector of Gosford, was patron of the living of Drigg.* About 1250, "Elyas" was "parson of Gosford," and about 1265, "John" was "rector of Goseford, and Andrew chaplain."† Thomas de Whitrig is mentioned in the Fleming MSS. as "rector of Gosford in 1390." In 1452, Hugh Burgh was "Parson of the Church of Gosforth, and Robert Burton, Chaplain."‡

In 1535, the Reformation took place, after which the fabric of the church probably was neglected. Edward Kellet was rector, the living being worth £17 14s. 6d. The patronage, which had become vested in the Crown, was sold to "Fergus Greyme gentleman" of Nunnery, who sold it in 1564 to "Thomas Senhouse of Seascale gentleman," whose family held it up to 1707. The registers begin in 1571, Thomas Thomson being rector. He was succeeded by Nicholas Copeland, in whose day, in 1596-7, the plague scourged the parish, 172 burials taking place out of a population of about 600. William Copeland was the next rector.

In 1600 the first mention of churchwardens occurs, showing that even then there were at least three. In 1640, the manorial pew of Seascale Hall seems to have been made, from the piece of carved oak taken from it, bearing the letters I.A.S., 1640, with a rose, the Senhouse badge. The letters refer to John and Anna Senhouse. It is now in the vestry along with a black letter copy of the Book of Homilies, dated 1633. In 1646, the rector, Peter Hudson, died, and the next year the registers stop. There was no rector that we know of during the Commonwealth. If there was one, he was ejected to make room for the Independent, John Robinson, "preacher at Gosforth." But people went on being born, and dying, and marrying, after a fashion, all the same; parson might go and preacher come, but the clerk—*stayed*. Henry Benn, of Hallstead, contrived to be registrar all through Cromwell's time, and parish clerk afterwards, and took the fees. People went to Thornflatt, in Drigg, to be married by William Thompson, J.P. But Drigg was always a great place for marrying, if old legends are to be trusted.

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* Chartulary of Duchy of Lancaster.
† St. Bees Chartulary.
‡ Muncaster MSS.

In 1654, church building went on to a certain extent, as we know from the date, 1654,* formerly carved on the bell turret, which must then have been rebuilt. A good deal of important building went on in Gosforth during this century, as the dates at Seascale Hall, Denton Hill (at that time called Gosforth Gate), Gosforth Hall, and Low Petton show. The church was probably re-roofed. The roof was open inside, showing the heavy oak timbers, similar to those at Gosforth Hall, the tie-beams and purlins running through the principals. Externally it was thatched; the seats were plain forms, and it is said to have been entered by a west door. If so the north and south doors were built up at this time, and probably the ancient vestry door, as vestries were then almost disused.

In 1662, with the Restoration, the register begins again, John Benn being rector. Inside the church, the creed was painted in black letter, with coloured bordering, on the plaster of the north wall; and the Lord's Prayer on the south wall. The old pewter flagon, paten, and basin, are still preserved, the basin bearing the date 1675. In 1676, Thomas Morland succeeded John Benn, and burying in woollen went on. This was enforced by an Act passed in 1667, "for the encouragement of the Woollen and Paper Manufacture of the Kingdom." An affidavit certified each burial, and for every infringement a fine was imposed, sometimes as much as fifty shillings, half to go to the informant and half to the poor. Only two exceptions occur at Gosforth, "1685, Isabella Copley of Gosforth (Hall), gentlewoman," and "1683, John, son of Mr Jo. Sherwen" (of Gosforth Gate), were "buried in linnen." Both were well able to pay the fine. The law was terribly unpopular, and was abolished in 1814, having been long disused. In 1688, Christopher Denton began his 50 years of rectorship, during which, in 1697, the churchwardens' accounts begin. Four churchwardens are mentioned in 1697.

In 1707, some repairs seem to have been executed. Mr. Blaiklock, of Whitehaven, had become patron during the year. In the accounts we find:—"Church Repayrs £11 11s. 1½d., Flaggs leading 1s., Dressing of the Church 1s. 6d., Candles 6d., Flagging 8s., makeing baging o the cushion, 1s."

* Now in the vestry gable.

The church floor was mended and the grave-covers thrown out. It was usual to strew the floor with rushes, which was called "dressing the church." Mr. Denton died in 1738, and a tablet with a Latin inscription was erected to his memory, and probably placed inside the church. He was succeeded by Peter Murthwaite, in whose time nothing seems to have been done to the building. He died in 1772, and was buried just outside the east wall. Charles Cobbe Church succeeded, and in 1781, was appointed minister of Trinity Church, Whitehaven, where he resided, keeping curates at Gosforth. During his time the church seems to have suffered in many ways. The marriage register is missing from 1753 to 1791. In 1783 the church was broken into, and the Communion cup, a note for £40, and many parish papers stolen. In 1797 the holder of the Poor Stock money died insolvent, and £32 11s. was all the parish could recover, which money was lent to Ed. Robinson of Townend, he paying £1 7s. interest yearly at Easter. Robinson paid it over to John Colebank, of Petton, Colebank paid it to Joseph Parker, Parker paid it back to Colebank, who paid it to Isaac Porter, overseer, who is said to have distributed the whole amongst the poor, but as the parish still possesses funds paying 21s. every Easter called the "Unknown Donor Fund," the Poor Stock money seems to be yet in existence.

In 1780, the Church Jury was instituted, and erected a seat in the church for the singers.

In 1789, what may be called the great destruction took place. Jefferson's history says, "The Church of Gosforth, dedicated in honour of St. Mary, underwent a very extensive repair, a considerable portion having been rebuilt, in 1789, by which nearly all its marks of antiquity were effaced." The thatched roof was taken off and the walls raised to nearly their present height, but the new masonry was of an inferior character to that of the old walls. Into these new walls the grave-covers were built. The west wall was rebuilt entirely, about half the thickness of the old wall. The old windows were replaced by larger ones having pointed heads, and filled with ordinary sash framing, four on each side of the nave. Three square windows of the commonest description were put in above, two in the west end and one in the north wall. Well

might Mr. Jefferson remark "The windows are all modern and barbarous in design." In replacing the roof, which was slated, the old oak principals were used, but the tie beams were not replaced at all; and the purlins instead of being run through the principals were laid upon them, the old mortice holes shewing that the former purlins had been much thicker. These defects were conveniently hidden by a flat plaster ceiling. The bell turret with its dated stone was removed from over the chancel arch and placed on the west gable. The chancel was shortened several yards, so that the east end came flush with the east wall of the vestry. It was of the same height as the nave. Two windows similar to those in the nave were inserted in the south wall, and in the east a window of the same character, but threefold, the central light being higher than the others. In the east wall of the vestry was a like window; and between the two Denton's monument was fixed on the outside. The vestry door was in the extreme north-east corner of the chancel, within the altar rails. A narrow pew, in which the churchwardens sat, extended from the south door of the chaneel up to the east wall. On the north was a similar pew, stopping short to allow of access to the vestry door in the corner. The altar rails ran across from pew to pew, and on the steps outside those rails, close to the pew on the north side, stood the stone font, which resembled in shape the wooden pillar seen in a chlld's box of bricks. Somewhere near was a similar pillar of oak, with a cup-shaped hollow on the top, apparently for offerings. Both were painted a porphyry colour, the cover of the font being gilt. Both are still preserved. West of these pews were some wider ones allotted to the Rectory and Seascale Hall, and between them, almost under the chancel arch, stood the pulpit. In front of the pulpit, at a lower elevation, stood the reading desk; in front of this again, and lower still, the clerk's desk; the whole forming what was called a "three decker." The ancient vestry was rebuilt and the whole church filled with high-backed pews. A porch was built at the west end, with a door in the south side of it, pointed to match the windows, and dated above 1789. The porch was nearly as high as the nave, containing a stair leading to a west gallery, which extended east 19 feet, blocking the nave

windows. Such was the church of 1789. Worst of all, one of the two remaining crosses was cruelly cut down and converted into a sun dial, which still remains. The third cross seems to have been destroyed long before.

In 1808, Henry Bragg became rector, in whose time (1812) the tithes were commuted for 185 acres of common lands. About 1820, the gallery was extended seven feet further east, and two wings run out from it along the north and south walls, so that the church was pretty well two-storied. A barrel organ was placed in it by Mrs. W. Senhouse in 1828. Mr. Bragg died in 1827, and was succeeded by James Lowther Senhouse. In 1835, Francis Ford Pinder became rector. About 1843, the rector re-opened the ancient vestry door and built up the door in the corner. Several carved fragments were then found. About 1830, a large plaster ornament was placed on the ceiling, and a brass candelabrum hung below it. In 1844, the Chinese bell was presented to the church and hung in the bell turret.

In 1858, the vestry minute book begins. In that year, on the motion of Captain Parker, it was resolved by the vestry that the church be enlarged. A north transept was built, having a newel stair in the south-west corner leading to a north gallery. Above the stair was a small spire. The side gallery on the north wall of the nave and two windows were removed to make way for the transept arch. The funds, about £600, were raised by voluntary subscription, Sir Thomas Brocklebank being the chief donor. Anthony Tyson was the builder. The chancel was restored, lengthened, and re-seated, and new windows put in, all at the expense of the rector (£400). A font was placed in the porch by Rear Admiral Francis Scott, C.B., of Harecroft. An oak pulpit was put up at the north side of the chancel arch, and a stairway made to it through the wall from the vestry. A large oak reading desk was placed on the opposite side. Mr. Pinder died in 1861, regretted by all, and was succeeded by James Albert Cheese.

The use of the barrel organ was discontinued in 1868 and in 1875 an attempt was made to improve the building. Restoration was abandoned owing to lack of funds, but in 1877 the

nave was re-seated with pitch pine benches in place of the old high-backed pews, the Seascale Hall pew alone being left. The seats were then declared free, and the reading desk, barrel organ, and large stove (put in in 1869) removed. A heating apparatus was put in, the old gallery repaired, and an organ purchased for £220, and placed in the vestry, which was enlarged for the purpose, a large arch being made into it from the chancel, which swept away the ancient vestry door.* The windows on the south side of the nave were replaced by square-headed ones, with mullions and drip-stones. The funds (£600) were raised by subscription. The schools at Gosforth and at Seascale were built during Mr. Cheese's rectorship. He resigned in 1877, and was succeeded by John Wordsworth. In 1877, the late Mr. A. B. Steward gave a stained glass window in the nave. In 1884, Colonel Windsor Parker and his sisters gave the east window, and Mrs. Arundel Barker a window in the chancel. In 1885, Mrs. Gordon gave a window in the nave, which brought about the removal of the remaining wing of the west gallery. The holy table and lectern were paid for out of money given by Miss Catherine Elizabeth Parker, and a window was placed in the chancel in memory of the late Mr. John Churchill. The present rectory and the Seascale Church were built in Mr. Wordsworth's time, he being succeeded by the present rector, the Rev. Rees Keene.

In the churchwardens' account book is the following entry:

"We the undersigned Churchwardens of the parish of Gosforth, have accepted on behalf of the said parish a Bell presented by Lady Senhouse of Seascale which had been taken in a Fortress in China by the late Sir Humphrey le Fleming Senhouse.

Signed by us in the Vestry Room this 24th day of April, 1844.

Churchwardens { Wm. Robinson
Andrew Herbert
John Walker
William Leech."

Sir Humphrey le Fleming Senhouse, K.C.H., C.B., was senior naval officer in command of Her Majesty's squadron in

* Now at the Co-operative Store, Gosforth.

CHINESE BELL, GOSFORTH.

From a Photo. by T. H. Baker. TO FACE P. 75.

the Chinese war in 1841, and captured the Bogue Forts at the mouth of the Canton River. In the fort called Anunghoy, on the right bank going up stream, the bell was taken; and, after Sir Humphrey's lamented death, was brought home by Captain Pitman in H.M.S. "Druid," and presented by Lady Senhouse to the church.

The bell was found to be too large for the lower arches, so the turret was partly taken down and rebuilt with buttresses on each side. The expense was borne by the Senhouse family. The dated stone was carefully preserved and replaced by the rector, the Rev. Francis Ford Pinder.

Like all Chinese bells, it had no clapper; so a massive one was inserted by the village smith, and the bell hung. It rang—once only—according to tradition, and is certainly badly cracked now, which is not surprising considering the size of the clapper. In 1896 it was carefully taken down, and is now safe on a window ledge inside the church.

The bell, which is apparently of cast iron, is highly ornamented, somewhat thin, and rather globular in shape, measuring 21 inches in diameter at the mouth and 25 inches in height. The six canons, which have been eight, are formed by the four legs and two heads of a horrible monster. Two more legs have been broken away to insert the clapper. Nearly half of the ornament consists of a mass of scroll work, from which can be disentangled a delightful dragon, all horns, scales, and claws, apparently in the clouds of heaven, and very angry with a benevolently gazing fish, which seems, as it splashes in the water below, to wonder what all the noise is about. The dragon's body ends in clouds, as there is no room for any more of it; but the tail reissues at the top opposite corner of the picture, to conveniently fill up a gap. Above the fish is an ornamental arch, which is the usual way of representing building in Chinese drawings. There are three inscriptions; the longest, of 19 characters, is surrounded with fantastic scroll-work; the other two, of four characters each, have a framework of water-lilies of considerable artistic merit. The curved lip of the bell is profusely decorated with a floral pattern.

The two smaller groups of characters are a pair, and form an example of a Chinese "antithesis," a favourite kind of

inscription. Through the kindness of Mr. J. H. Lowry, a translation has been obtained from the well-known Chinese scholar, Dr. Henry. The first eight letters are:—

1.	FENG =Wind	5.	KUO =Country
2.	TIAO =Tone	6.	PIAO=Outside
3.	LIANG=Both	7.	MIN =People
4.	SHUN =Favourable	8.	AN =Peace.

which may be freely translated as a kind of motto wishing good luck:—

> "The breezes and the tone (of the bell)
> Are both in accord
> In the land to its borders,
> The people dwell in peace."

The longer inscription, which is placed between the two shorter ones, gives the date of the bell. The letters are in five perpendicular rows, and must be read from above downwards, beginning on the right hand of the reader. They are:

9. 10.	SHIH	=Time.
11. 12.	TAO KUANG	Name of an Emperor's reign.
13.	SHIH	=Ten.
14.	CHIU	=Nine.
15.	NIEN	=Year.
16.	SSŬ	These are two characters which indicate a year of the sexagenary cycle.
17.	HAI	
18.	SUI	=Year.
19.	CHUNG	=The second of two.
20.	CHCIU	=Autumn.
21.	CHI	=Lucky.
22.	TIH	=Day.
23.	CHIH	=Establish, set in place.
24.	LI	=Erect.
25.	WAN	=Ten thousand The literati and gentry are so indicated.
26.	WÊN	=Pencil strokes
27.	LU	=Furnace.
28.	TSAO	=Make.

which may be translated thus :—

"Date.

In the nineteenth year of the reign of Tao-Kuang, in the ssuhai cycle year (*i.e.*, about 1839), in the second month of autumn (*i.e.*, the eighth Chinese month, about September), on a lucky day, this bell was put in place and erected. By the (subscriptions of) the learned and gentry it was made in a furnace."

Dr. Henry remarks :—"9 and 10 are one character, another way of writing SHIH, time, here meaning 'date;' SUI and NIEN both mean 'year,' but SUI is used when the cycle characters are employed."

Though not very old apparently, the fact that this is probably the only bell of the kind that ever hung in a church in England will make it of interest.

A letter to the late Mr. Wallace, of Distington, enquiring about another Chinese bell in his museum, elicited the following reply :—"The iron Chinese bell, which I have, came into my possession in 1867. It was brought home by Captain Pitman, and was captured by Sir H. Senhouse in H.M.S. 'Blenheim' during one of the squabbles we have so frequently had with the Chinese. It was presented, along with many other things, to the Whitehaven Mechanics' Institution by Captain and Mrs. Pitman and Miss Senhouse in 1865, and they kindly transferred them to me. The bell is cast-iron, 28 inches in diameter at the rim and 33 inches in height to the top of the git, through which the metal has been poured in, and which has not been removed. One side is in a great measure covered with irregular lines and arabesques in low relief, and the other with groups of characters and an upright ornament filled with large characters. It was taken at the capture of the Bogue Forts in 1841, and was the bell of Admiral Quang's ship."

The two bells have, therefore, a common origin. I have been unable to trace the ultimate destination of the second.

On each side of the bell are granite cannon shot from the Dardanelles forts, presented by C. E. Pitman, Esq.

The death bell is rung at Gosforth.

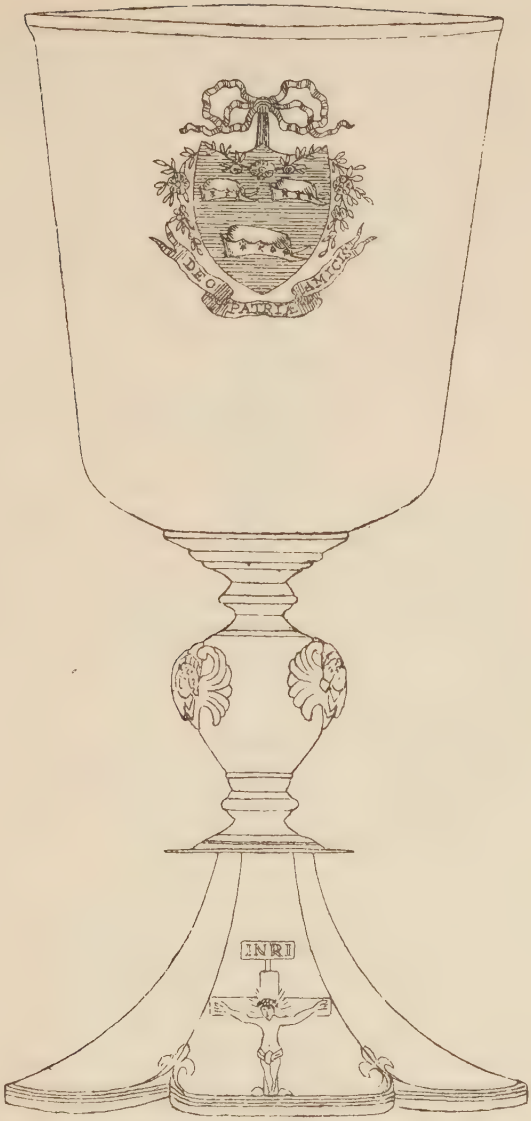
The Denton Monument.

The freestone slab fixed on the south wall of the nave is an exact reproduction of the stone erected in memory of Christopher Denton, B.A., rector of Gosforth. The original having been for many years exposed to the weather, was too decayed to admit of removal in 1896. The inscription is as follows :

Hic requiescit Corpus
Reverendi Christopheri
Denton Clerici in A.B.
Qui 4to die Junii
Ætatis 71 mo
Indutionis 50
Annoque Dni 1738
Ex hac vita decessit.
Isabel widow of the
Above Revend Mr.
Denton, died July the
17th, 1751, aged 84 years.

In 1896, the church was fast becoming a wreck, and the old gallery was not considered safe. Complete restoration was carried out under the guidance of Mr. C. J. Ferguson, the nave being extended and a north aisle built. The 12th century north wall was built for the most part of ashlar, the stones having the appearance of having been used before. The mortar proved harder than the stone, so the whole wall was undermined and thrown in a piece, revealing the smaller hogback, which had been used as a foundation. The north doorway had previously been removed.* The present nave has on the south four windows, of three, two, two, and one lights respectively. The arcade on the north corresponds, having a semicircular arch, two blunt arches, and a sharply-pointed arch. After these were built, the larger hogback was found under the pillar at the north-east corner of the nave, and was courageously extracted by the contractor, Mr. John Watson, under circumstances of considerable danger. The pillars of the arcade are copies of those at Bamborough. The

* It is now the south doorway.



Chalice St Mary's, Gosforth. C.A.P

(SEE P. 80).

west wall is 4 feet 6 inches thick, and contains a spiral stair leading to a balcony corbelled out to make room for a clock presented by Mrs. Gordon of Ingleden, in memory of her brother, Colonel Windsor Parker. The bell it strikes on is modern.

Besides the old pewter plate the church possesses a modern flagon, paten, and alms dishes, and a very interesting chalice of three different dates. It has plain bell bowl, knop on stem, below which is a very flat moulding, or flange, into which screws an hexagonal foot; on the knop are three plaques representing cherubims. On the foot is INRI and a crucifixion, and the date 1690, on the bowl

Ex dono Car. Lutwidge Arm. Patr.
Ecclesiæ Gosforthiæ Anno
1784

and the arms of Lutwidge of Holmrook, with motto 'Dei Patriæ Amicis.' The date of the stem is 1615-1645. It appears that either part of the plate stolen in 1783 was recovered and mended up, or Mr. Lutwidge "had a bowl made and mounted on an old foot and older stem he had picked up." *

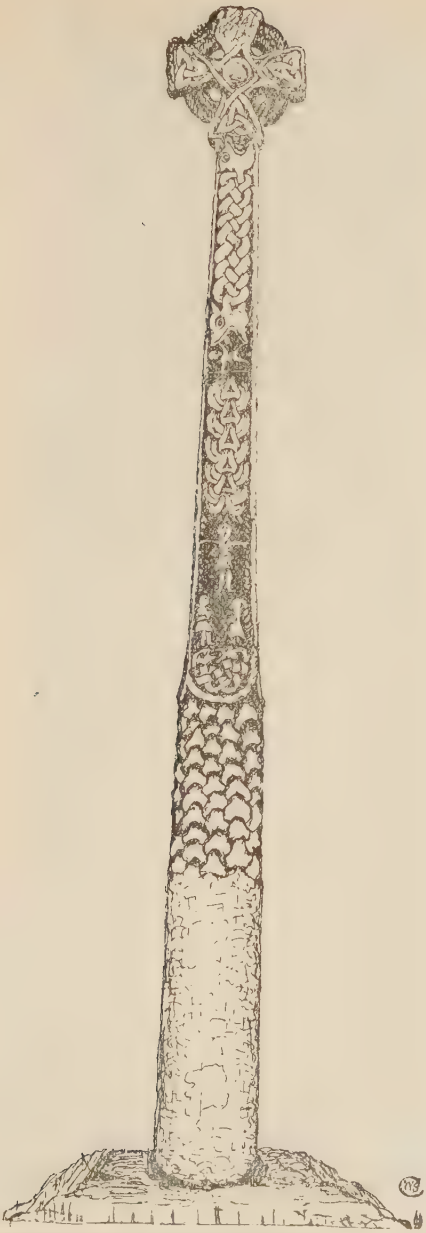
There is also a fine modern chalice. The old oak collecting boxes in the vestry are curious.

To the south of the churchyard is a cork tree, railed round, a great rarity in the north. It was planted about 1833 by the Rev. James Lowther Senhouse. Visitors are earnestly requested not to cut or injure it.

The Crosses and Hogbacks.

Long years ago four crosses, (two of which were shorter than the others), and at least two hogbacked tombs, stood in Gosforth churchyard, all except the smallest cross being the same school and of much the same date. The hogbacks disappeared in the 12th century, to be rediscovered in 1896. The fishing cross was gone by 1650, if not before, the head was found in 1843 and part of the shaft in 1882. One cross

* R. S. Ferguson. See page 71.



GOSFORTH CROSS—EAST SIDE.

GOSFORTH CROSS—EAST FACE—BALDER.

is still perfect, 14½ feet high, believed to be the tallest ancient cross in Britain. It had a fellow cross, apparently of much the same design, "at about 7 feet distance" (*Gentleman's Magazine*, 1799), which in 1789 was deliberately cut down into a sundial, which still remains.* The head was preserved and a fragment of the shaft was found in 1894. The head of this last was a separate piece of stone let into the top of the shaft.

Up to 1881 the meaning of the carvings on the existing cross was a complete mystery, as it was not supposed that they referred to any pagan creed. The key to the puzzle was given by the late Professor Stephens, who identified a figure on a stone at Kirkby Stephen as "the bound Loki" of Scandinavian mythology. The several antiquaries who have written on the subject differ only in details, and are agreed that the myths told in the Edda are represented on these stones, and Gosforth appears to be the centre of the Scandinavian school of cross which extends as far as Bakewell in Derbyshire, Penrith on the west, and to the Isle of Man. The Anglian crosses which are mingled with the above are more artistic and more scriptural; the Scandinavian are semi-pagan and more interesting.

The lower part of the shaft is round and represents the trunk of a tree; half way up it breaks into a pattern representing branches and foliage, as at Dearham, where it is carved on the flat. The world ash, the sacred Yggdrasil, was believed by the Northmen to support the entire universe. The upper part of the shaft is square; each face of the head bears on each arm the Triquetra, the Irish symbol of the Trinity. The whole series of figures on the shaft seem capable of being interpreted in both a Christian and a Pagan sense. Of the readings given below some are certain, others only tentative. They are read from below upwards:—

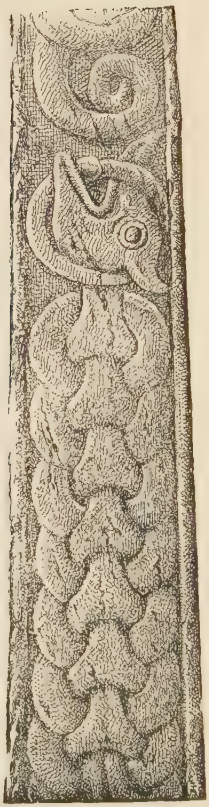
	Heathen.	Christian.
West Side		
	The fiend Loki bound, Sigun with cup catching the poison which falls from the snake.	Satan bound.

* Jefferson.

Heathen.	Christian.
Odin riding down to the Fount of Wisdom beneath the earth.	Death on the pale horse overcome by
Heimdal the sentinel with his horn, keeping back	Christ the Shepherd defying
The wolf serpents Skoll and Hati.	The powers of evil.
The evil power attacking the sun symbol, the sign of the god Frey.	The serpent attacking the Trinity.
South Side	
Odin riding through the hall of serpents.	Christ trampling on the serpent (Satan).
The wolf and serpent attacking	The evil powers attacking
The hart of heaven.	The hart, symbol of Christ.
The wolf serpent gagged with Thor's sword.	Devil power restrained perhaps Leviathan.
Evil power attacking the sun symbol.	The serpent attacking the Trinity.
East Side	
Serpents beneath the feet of Nanna, the spouse of Baldur, and blind Hodur who stabs with a javelin	The serpent's head bruised by the heel of the woman (Magdalen), and the soldier with the spear piercing the side of
Baldur the beautiful, or, Odin hanging on the tree self sacrificed.	Christ crucified, the blood streaming from His right side.
Headless monster.	Evil powers conquered.
Vidar, the Silent, son of Odin, slaying the wolf by rending its jaw.	The descent into hell.
The evil power attacking the sun symbol.	The serpent attacking the Trinity.
North Side	
Endless interlacing.	Perhaps symbol of eternity.
Odin overcome in the last battle with evil.	Satan or Death on the pale horse overcome by
Odin battling with	Christ or St. Michael.
Surtur and his band of evil powers bursting through the heavens.	Satan cast down from heaven by the Trinity.

GOSFORTH CROSS—EAST FACE—VIDAR.

GOSFORTH CROSS.
SOUTH SIDE.
HART, WOLF, AND SERPENT.



GOSFORTH CROSS.
SOUTH SIDE
GAGGED WOLF.

THE FISHING CROSS,
GOSFORTH.

TO FACE P. 87.

Loki answers to Satan, the wolf and the serpent being his two evil children. The fragment of the sundial cross stem, near the hogbacks, bears a conjoined wolf and serpent.

The fragment of the short or 'Fishing' cross, which is near the hogbacks, has in its upper panel a lamb trampling on serpents, Christ triumphing over Paganism. Below is the conquered serpent with hanging head, and below that the episode told in Hymir's lay of Thor's fishing for the world serpent. The mast with crow's nest is curious. The story shortly told is: Thor accompanied the giant Hymir in his boat to fish for whales, and baited his line with the head of an ox, with the intention of catching the great serpent; which he did. Hymir, terrified at the sight of the monstrous head, cut the line with his hatchet, and Thor hurled his hammer at the serpent as it sank. The moral appears to be, that though the mighty Thor was only partly successful in conquering the serpent, Christ overcame Satan and his works. The head of this cross bears serpents.

Coped pre-Norman tombs, or hogbacks, are rare monuments. Perhaps there are thirty known in Britain, many of which are mere fragments. Most of them have imbricated or scaled patterns near the ridge, and the head of a beast at each end. The Gosforth specimens are not only nearly perfect but also shew clearly the original meaning of these patterns.

The tombs are undoubtedly house shaped, the roofs being very distinct, one regularly tiled, the other very high pitched, as a thatch would be, and crossed and recrossed with bands. "Houses of the dead" they are, erected at a time when the doctrine of Purgatory, with Heaven to follow, had not obliterated the idea of the meadhall of Valhalla. On the larger tomb are many serpents, some wolf-headed, and at the end of the ridge the enormous head of the world serpent. On the sides human figures, bestriding small wolf serpents, wrestle with larger ones, seizing their open jaws in either hand. In the angle of the panel are human heads. The battle between good and evil goes on; God the Son overcomes the enemy, as Vidar, son of Odin, rent the wolf at Ragnarok. On each side of the stone is the crucified

Redeemer. The White Christ is acknowledged, and the hell mouths gape round the tomb in vain.

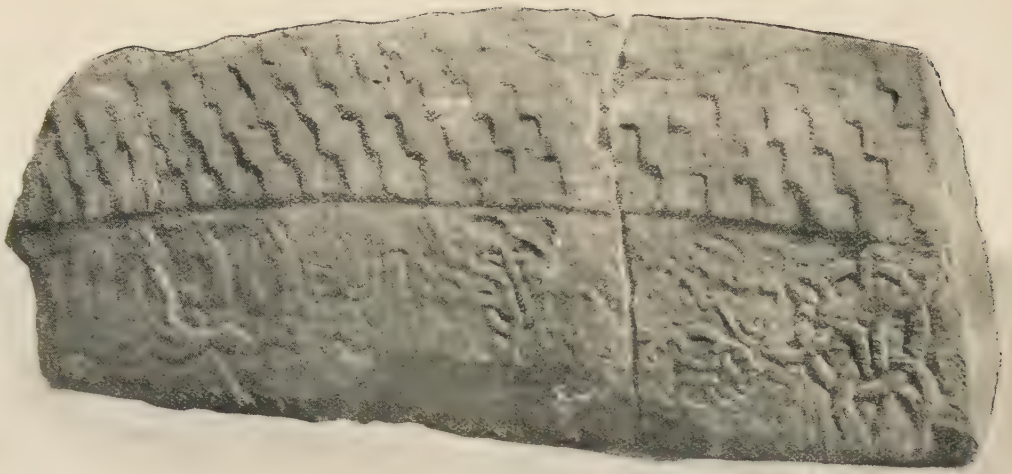
The smaller tomb is probably unique. On one side are many confused interlacing patterns, and on the other an historical scene. Two armies stand opposed, not fighting, but trucemaking, "one leader apparently surrendering his flag to the other,* whose party bear the large round shields of the Vikings." On the end is the figure of an armed man, evidently the portrait of the chieftain who lay below, to whose memory a cross was erected.

The discovery of the two hogbacks upsets all other theory as to the original intention of the crosses, and proves conclusively they were, like nearly all ancient crosses, sepulchral monuments. Doubtless the carvings were intended to teach grave lessons, and many a sermon may have been preached from them, but, as Mr. Collingwood clearly points out, no missionaries could have had funds to provide such a series as exist here, let alone other crosses in the district. To commemorate Viking chiefs settled in the land, semi-civilised, semi-Christianised, accepting the White Christ, but dreaming yet of Odin and Thor, these monuments were set up.

When the general idea of the meaning of the sculptures was discovered, it was so evident that these stones belonged to a period of overlapping religions that many believed they dated from the time of the conversion in the 7th century. Another party as stoutly maintained they dated from the 12th. Truth lay between the two.

As the hogbacks were found under a 12th century wall and one bears many marks of the sharpening of weapons upon it, their origin must have been long forgotten even then. Early 11th century is the latest possible date. The 7th century date is not tenable, because these myths had not taken such definite form until much later. They belonged specially to the Norwegian race, and the Northmen came here to Gosforth in the early 10th century. The crosses were not put up at first, but after settlement had been fixed for years, and Christianity, taught maybe by the priest they found here, had prevailed. Late 10th, say 980, is as far back as they can reasonably be placed.

* Collingwood.



HOGBACKED TOMBSTONE, GOSFORTH.

TO FACE P. 88.

HOGBACKED TOMBSTONE, GOSFORTH.

TO FACE P. 88.

GOSFORTH CROSS—WEST FACE—LOKI. N

SEE P. 83.

GOSFORTH CROSS—WEST FACE—HEIMDAL.

SEE P. 84.

The only explanation of the battle scene yet offered occurred independently to Mr. Collingwood and the writer. Ethelred the Unready led an expedition into Cumberland, directed chiefly against the northern settlers, in the year 1000. He ravaged Cumberland, but not all of it. Is it not likely that here in the heart of the settlement he met a band of those men "who called no man master," and would not so great a triumph as the retreat of a king be worthy of commemoration on the tomb of a Viking. (See under Ravenglass.)

The crosses of Cumberland and Westmorland have now been classified into schools:—

1.—The Anglian School; from 670 to 900, highly artistic, often inscribed with Runes, no circle connecting the cross arms, the earliest the best. Local examples, Irton, 8th century; Waberthwaite vestry cross, late 9th.

2.—Spiral School; often called "British" or "Cumbrian," mostly of white stone, debased imitations of Anglian scroll-work and Norse* patterns, from 700 to 1180.† St. John's, St. Bees, Haile, St. Bridgets. A sub-group have bosses and spines on the crosshead, St. John's.

3.—Norse School, or Viking age crosses; dragonesque interlaced patterns, Norse gods and subjects from Norse legends, chain cable or vertebrate pattern, 950 to 1050. Examples, Gosforth, Muncaster, Waberthwaite standing cross, St. John's; also at Workington, Dearham, Penrith, and the Isle of Man.‡

4.—Norman.

5.—Post Norman.

The pillar of the sundial is part of the second tall cross, the head of which, and the head of the Fishing Cross, are in the north aisle. A fragment of a shaft is built into the wall near the organ.

The small cross head in the porch was a mediæval resting or churchyard cross, and the socket stone in the east wall

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* St. Bees (doubtful).

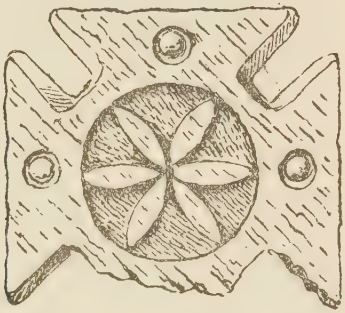
† "Cumbrian native art imitated from metalwork," Collingwood.

‡ See *Crosses in Diocese of Carlisle* (Calverley and Collingwood), The Gosforth Cross, *Northern Counties Magazine* and *Victoria History* (Collingwood), *Studies in Northern Archæology* (Stephens), *The Ancient Crosses of Gosforth* (Parker).

of the churchyard, found by the writer when that wall was rebuilt, would probably fit it.

In conclusion, "Gosforth is the centre of a peculiar and unique school of art, spreading widely through the northern world, but nowhere in such bloom and beauty as in this quiet, secluded village."*

* Collingwood.



RESTING CROSS, GOSFORTH.

ENDS OF THE 'TILED' HOGBACK.

IV.—WASDALE.

Chapter IV.

Pack horse tracks — Netherwasdale Maypole — Church — Plate — Cinderdale—Plumbago moulds for coining—Porter of Easthwaite — Wastwater — Smithy Beck — Bowderdale — Wasdale Head Church—Old oak—Font—Chalice—The Burnmoor Ghost.

THE road from Kidbeck, the boundary of Gosforth, to Netherwasdale is a striking instance of the great peculiarity of the roads of this district, viz., that they go over a hill, however steep, rather than go round it. The reason is that these roads follow very ancient tracks, mere bridlepaths. All goods, even coffins at funerals, were conveyed on horseback, the heavily weighted animal being carefully kept on hard ground however hilly rather than on the softer flat; besides which, the level lands were inclosed, the hill being mostly common. On the top of this hill, Berry Brow, stands the quaint old house Foulsyke, formerly belonging to the Tysons, relatives of the Australian millionaire. A sharp descent brings us into the village of Netherwasdale, often called Strands, from the sign of the public house there.

Wasdale in Norse signifies a well-watered valley, both Wasdale, Strands, and Netherwasdale occurring in Norway. This is one of the few places where there is a permanent maypole on the village green, which is duly decked and danced round at the proper season. Close by are the vicarage, church, and school, all in miniature.

Netherwasdale Church.

From Seascale 7 miles, from Gosforth 4.

This is a chapel of St. Bees, dedication unknown, very probably it was never consecrated. The north aisle was

built in 1830, and in 1857 the square pews were replaced by single seats. The east end is decorated with rich oak carving, purchased by the late Stansfield Rawson, Esq., after the fire at York Minster. The font cover and poor box are also of old oak and on the west wall are the Royal arms in plaster. The chalice dates from 1597, which was the plague year in the district. (An older one mentioned in 1552 has disappeared). It is of beaten silver, formerly gilt, and bears,

+ THIS + IS + THE + GIFT + OF + ROBART + GVN-
SONE + SONE + OF + ANTONIE + GONSONE + OF
+ TOSHTORNE + FREE + MANE + OF + LONDONE
+ THIS + IS + THE + COMMVNION + CVPE +
+ OF + WASTELL + CHVRCH +
R.
G.

Bell bowl, flat moulding on stem, on the foot egg and tongue ornament and inscription '10 ouz wt."

Toshtorne is Tosh Tarn, a farm deriving its name from a small lake in the parish. The Gunsons of Wasdaill seem to have been a yeoman family of some repute in the 16th century. Their burial place was at Gosforth. The church has also a modern set of 1839, a pewter tankard and pewter plate. The two old bells were re-cast in 1858 to form the present one.

A little beyond the village the road crosses Cinderdale Beck, which issues from Greendale Tarn, and dividing at Greendale Farm, flows partly into Wastwater (Countess Beck) and partly into the Irt. Traces of slag heaps near it attest the former presence of a 'bloomery' or rude smelting furnace, and probably account for the name Cinderdale. Near the stream is Ashness How. In a stone heap in an oak coppice near Starholme, an extraordinary find was made by Daniel Tyson, of How End, in April, 1865. Two blocks of pure plumbago, forming a mould for casting false money, and from their weight of over 50 oz. each, worth about £8, which proves they are genuine, were accidentally found in collecting stones. They have been fastened together with a pin, a passage being left for pouring in the metal. The

coins counterfeited have been a groat and half groat of either Edward IV. or Richard III., and three silver pennies of Henry VII. It is well known that all sterling English money was hammered, not cast. They have been engraved with the point of a sharp instrument, and the dies are not sunk in the plumbago, but are in relief, so that the casting would come out in a sheet, from which the coins would have to be cut. The coins were so thin that the metal would not have run in unless this had been done, and even then the moulds would have to be heated so much that they could not be touched by an unprotected hand.

Mr. R. S. Ferguson pointed out that the coiner must have been educated, as he could engrave Latin backwards, and was probably an ecclesiastic of Furness, [which abbey owned Borrowdale] and a Cumberland man, as he knew where to find the plumbago and the way over to Wasdale. He had very likely travelled abroad, possibly to Luxemburg, where much false money was made, and there learnt the properties of plumbago in resisting heat. One thing is certain, he never returned to get his tools, and was probably caught and punished for his crime after the dreadful fashion of the day.*

A little beyond Cinderdale Bridge the Irt is crossed by Flass Bridge, the river being the boundary between Irton and Netherwasdale. The gate on the south of the bridge leads to Easthwaite, long the property of the Porters, a branch of the ancient family of Porter of Weary Hall; from whom they got the uncommon family name of Lancelot, still preserved by their Gosforth descendants. Other descendants are statesmen at Seascale. At Easthwaite is a carved oak press with the inscription L.P. 1703.

Passing Galesyke and Wasdale Hall, both built by the Rawsons, the latter full of fine old carved oak and standing near the site of a house called Daker End, literally *Water End*, the road runs by many hills and hollows along the edge of Wastwater. Nervous tourists will be glad to know that no accident has occurred on this road within living memory. The lake is 200 feet above the sea, 3½ miles long, and is said

* A copy of the mould is at Wasdale Hall.

to be the deepest inland water in England, being nearly 300 feet about the centre. The lower end is pent in by moraine matter. The mountains on the north are Buckbarrow, Middle Fell, and Yewbarrow, behind which last is the Pillar, famous for its rock, which was deemed inaccessible until 1826. The first lady who climbed it was Miss Amy Barker about 1863. At the end of the lake are Kirkfell, Great Gable, Ling Mell, Scafell Pike, and Scafell, and on the south the Screes (a bank of loose stones) 1783 feet above the lake. Wastwater has never been known to freeze over, and it is very rare for even a film of ice to form at the ends. This last happened in 1837, 1854, and February 19th, 1895. Much absurd nonsense has been written concerning the effect of storms on the Screes and the lake, even in modern works, but very marvellous colour effects are sometimes seen. A flint arrowhead found on the Screes is mentioned in *Archæologia*, vol. liii.

In the hollow beyond "ill step knowe," the hill beyond the guide post, is a small stream called Smithy Beck. Here it is said there was within the last 100 years a rude smelting place for iron ore brought across the lake from the Screes. The last boat laden with ore is said to have been torn from her moorings and sunk by a violent storm.

The mountains around were at one time well stocked with red deer, one having been driven into the lake and drowned about 1760.

Between Netherbeck and Overbeck is Bowderdale, in which there is but one house. Formerly the inhabitants boasted that they maintained their own poor. There is a Buderdal in Iceland. On Overbeck, near the house, is a beautiful waterfall, rarely visited, and on the top of the Screes, the line of which is north-east and south-west, formerly stood a large stone called Wilson's Horse, which has since fallen. Every crag has its name, the summit being called Illgill Head. Commencing at the north-east end the names are, Low Iron Crag, High Iron Crag, Vicker's How, Bell Rib, Cam, Low Adam Crag, High Adam Crag, Broken Rib, Bell Crag, Broad Crag, and Pens End (Celtic), on which is a crevice called the Devil's Slide Gate.

Wasdale Head consists of about 400 acres of level land,

most of which has at one time been part of the lake. This is another chapelry of St. Bees, with an area of 7000 acres and a population of about 45.

Wasdale Head Church,

(From Seascale 13 miles, from Gosforth 10).

which has been lately restored, is believed to be the smallest but one in England, yet is one of the very few churches which can hold all the population of its parish at the same time. It is very low and has only three windows.

In 1845 it had neither enclosing fence nor doors; a thorn bush serving to keep out sheep. The church was bedded with bracken like a stable, there were only two pews, the other seats were sheep forms or trestles.

Before the recent restoration there were eight pews, the removal of which can hardly be considered an improvement. The front pew on the right hand had a carved oak door, which is now fixed below the credence table. It bears the letters J.S. and the date 1687. In the right hand upper panel is a heart, within which is a smaller heart, with two round hollows above it; below are two roses and a scroll pattern often seen on old chests. In the left hand panel is a sort of conventional tree. The patterns have a Scandinavian look, and it has probably formed part of some old piece of furniture before it was a pew door. John Stanley of Dalegarth, who owned the tithe of Wasdale Head, was living in 1687.

The font in use is hexagonal and conventional. Its predecessor, which is still in the church, is singular, but poor and common-place, under two feet in height, square, with a projection at each corner at the top, and tapering somewhat towards the foot; it is of red sandstone. What is called the lid is really the base. The chalice is solid, heavy, and rude. A small sheet of silver has been rolled into a truncated cone, open at both ends, to the smaller of which a shallow cup has been joined, chiefly by the hammer. Date about 1565. There is also a paten of 1861.

The churchyard was consecrated in 1901. Formerly for burial purposes the chapelry was united with Eskdale, the coffin being carried on horseback across Burnmoor. The story of the Burnmoor ghost, a galloping horse dimly seen through fog and storm with a dark object upon its back, is a legend of one of these funerals. The story runs, that at a young man's funeral the horse took fright and bolted on the moor and could not be followed in the mist, or found after. The mother fretted and died, and at her funeral in the snow, the horse bearing her coffin also ran away. The searchers came across the first horse and carried out the funeral, but the horse bearing the mother was never found, and is supposed still to gallop the moor.*

Scafell probably derives its name from *skór*, a fissure, in allusion to the mighty chasm of Mickledore. Pen and Dhu Crag, near the summit, retain their Celtic names.

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* See also *The Shadow of a Crime*, by Hall Caine.

V.—PRE-HISTORIC SETTLEMENTS.

Chapter V.

Cairns and barrows—Celtic numerals—Stone and bronze weapons—Burnmoor circles—The rowan tree—Barnscar—Muncaster fell—Waberthwaite fell circle—Stockdale Moor—The Drove Road—Samson's Bratful—Gait Kirk—Scalderskew—Ringed tumulus—Round tumuli—Goose Green—Aaron's apron—Friar Moor tumulus—Tongue How—Boat How—Cawfell Beck—Gibb Tarn—The draining—Mr. Quayle's discoveries—Weapons and implements of stone and wood.

THE cairns, barrows, standing stones, circles, and earthworks, scattered over the fells of West Cumberland, bear silent testimony to the existence of a race, or rather races, of men inhabiting the district at a period long anterior to the Northman, Angle, or Roman. Many such traces once existed in the lowlands, most of them having perished in quite recent times, owing to the spread of cultivation; but on the fells, where it was worth no man's while to touch them, they remain much as they were two or three thousand years ago.

Another reason why they are so numerous on the lofty moorlands is that at the time they were formed, such spots were practically the only places to dwell in. Every valley was choked with tangled forest, the teeming rains the Romans complained of* swelled the rivers, and caused dense undergrowth, the fallen timber obstructed the streams and caused huge swamps, the hardier trees climbed the fellsides and filled every nook, ravine and hollow. The high, breezy moorland was the only comparatively dry and open space for

* C. Elton.

dwelling and pasture, and undoubtedly the chief tracks ran rather over the mountain ridges than along the valleys. Of the flint using man there is no certain trace, possibly because he existed before the last glacial period, but here the long-headed Pre-Aryan man of the polished stone age lived, succeeded by the round headed, bronze weaponed Gael, the two being followed by another Celtic race, the "Britons," or "Welsh," the Romans found. After the Roman period the "Welsh" relapsed in some ways, and there seems to have been a considerable infusion of Pictish blood.* The Angle drove them out of any settlements they had in the low-lands, or treated them as servants. When the Norseman arrived he seems to have avoided the Angle settlements,† but took up his abode in the fell dales, without caring a straw for all the Britons that ever grew. They were not worth attack, these fell folk; no spoil was to be got from such as they, who possessed nothing but a few sheep, who lived on the fish which abounded in every tarn and stream, and on the deer and roe, the wild fowl, wild swine, and other animals, with which the woods abounded; their only foe being the wolf or other wild beast, the stone hut their home, the peat their fuel, and the heather their bed. Here they lived, died, and were buried, a vanished race. Some Celtic words, mostly names of common domestic objects, remain in the dialect, a few place names, and in particular the names of rivers, such as Bleng, Esk.

One custom which lingers is their method of counting, still used in various forms by the dalesmen in counting sheep. Wasdale had a corrupted form:

Yan, tian, Tudder, Anudder, Mimph.

Another Cumberland form was:

Yan, tian, teddera, meddera, pimp;
Haata, slaata, dour, down, dick;
Yan-a-dick, tian-a-dick, tedder-a-dick, medder-a-dick, bumfit;
Yan-a-bumfit, tian-a-bumfit, tedder-a-bumfit, medder-a-bumfit, gigot.

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* Collingwood.
† H. S. Cowper.

But other forms run closer to the original "Welsh," as given by the Rev. T. Ellwood:

Un, dau, tri, y pedwar, y pimp;
Chwech, y saith, y wyth, y nau, y dec;
Un-ar-dec, deu-ar-dec, tri-ar-dec, pedwar-ar-dec, pemthec;
Un-ar-pymthec, deu-ar-pymthec, tri-ar-pymthec, pedwar-ar-pymthec, ucent.

The polished stone "axes" of these primitive folk are frequently found in Cumberland. Indeed, one particular shape is called the "Cumberland" form, and made of felspathic rock.* Specimens have been found in Eskdale, Irton, Drigg, and Bootle. The late Rev. F. F. Pinder had in 1842 "an axe hammer of stone" which had been found in a moss in Gosforth parish.† In 1856, Mr. T. Poole found a large axe in a moss near Hall Senna. In 1885, George Armstrong found one near "Table Rock," on the Bolton Head farm in Gosforth, and in 1887 he picked up another about 200 yards away. One was found at Bogholes, near Sellafield, another on Warborough Nook at Braystones, many others at Ehenside Tarn.

Bronze weapons are practically imperishable until they are melted down by ignorant finders, a fate which has befallen many specimens.

At Bolton Wood in Gosforth, "a copper battleaxe" was found (about 1820) in the moss at the depth of 4 feet, and was in 1829 in the possession of Mr. Huddleston of Rainors.

In 1855, Edward Tyrrel in rooting up a pear tree at Town End, Santon Bridge, found a bronze axe or palstave 5½ inches long, grooved on each side for the reception of the ends of the split handle. It is now in the possession of Mrs. Ryder, Seedley Lodge, Pendleton, Manchester.

Traces of the settlement of these ancient hill folk remain at Eskdale Moor, Barnscar, Stockdale Moor, Friar Moor, Town Bank, Ehenside Tarn, and Waberthwaite Fell.

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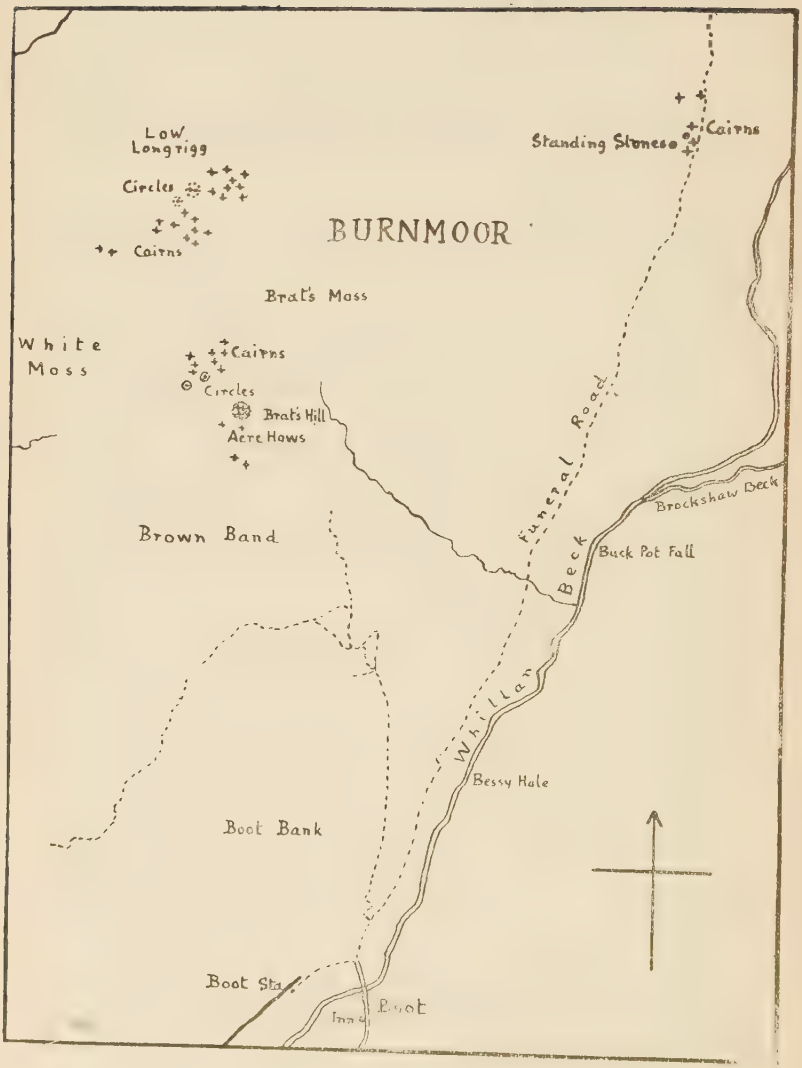
* R. S. Ferguson.

† Now in the Royal Albert Museum, Exeter, 7¾ inches long, 4¾ lbs. weight pierced for handle.


Low Longrigg
Circles
Cairns
BURNMOOR
Standing Stones
Cairns
Brat's Moss
White Moss
Cairns
Circles
Brat's Hill
Acre Haws
Brown Band
Funeral Road
Brockshaw Beck
Buck Pot Fall
Whillan Beck
Bessy Hole
Boot Bank
Boot Sta
Boot

Eskdale Moor.*

On Eskdale Moor, or Burnmoor, at a height of 800 feet, are numerous remains, which have been surveyed and described by C. W. Dymond. To reach them, train to Boot, take the road running north from the station directly up the fell, and on arriving at the highest peat house keep straight on. Exactly a quarter of a mile due north of the peat house and three-quarters of a mile from Boot is the largest circle, just north of a crag called Acre Hows, south of which are two or three cairns. To the east is Brat's Hill and to the north-east Brat's Moss, Celtic names which compare with Samson's Bratful at the Stockdale Moor settlement.

The finest circle consists of forty-one stones, including two very small ones. Eight are standing, the rest prostrate. A few are porphyritic from Scafell, the rest granite.† There are a few outlying stones, two of which are erect. The circle is irregular, averaging 100 feet in diameter, and encloses five barrows, all of which have been opened,‡ formed of peat and stone, with a more or less perfect ring of stones at the base of each.

About 100 yards to the west are two imperfect circles about 50 feet in diameter, and each enclosing one barrow. Close by, on the north-west, is a group of cairns. On Low Longrigg, a quarter of a mile north north-west of the large circle, are two more; one perfect, 50 feet across, of nine stones, including one barrow, the other imperfect, 70 feet across, with two barrows. More than twenty cairns lie round them, and a number of ancient dykes intersect the moor.†

All the circles are without doubt sepulchral, though they may have been used as meeting places. The small size and irregular setting of the stones points to their being meant merely as a boundary, to mark out what was considered holy ground.

About 1,200 yards east of the Longrigg circles, close to the road which runs past the tarn, are two groups of cairns and

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* Ordnance Map, sheet 79, S.W.

† Dymond.

‡ Each is said to have contained one rude cist, composed of five stones, in which were burnt bones, horns of stags and other animals.

two standing stones. The name Burnmoor is *Borran-mor*, the moor of stone heaps, still called "borrans."

The road by the tarn is the old funeral way from Wasdale to Eskdale; to the east of it, about half-a-mile north of the tarn, is Maiden Castle, a rudely circular-walled enclosure, 21 feet across, possibly a hill fort of refuge. Between the tarn and the cairns is Eller How, shewing how high the trees grew. Rowantree Crags are higher still (1100). Raven Crag, Cat Cove, Cat Crag, Tom Fox's Crag, Heron Crag, Brock Crag, Bull How, and Hare Crag mark the abodes of the birds and beasts. Also Buck Pot, into which the Whillan Beck tumbles in a fine fall. The road back to Boot passes near to this, and to another fall lower down, which plunges into Bessy Hole.

The rowan was a sacred tree among the Norsemen, and is still thought to have peculiar virtues. A story is told of this very road, over which a coffin, while being conveyed on horseback, was accidently jolted violently against a tree of this kind. The shock or the virtue of the tree revived the seemingly dead woman, who was carried home again amid much excitement. Some time later she really died, and was a second time carried over the moor. As the procession approached the tree the widower was heard to call anxiously to his son, who led the mare, "Tak care o' yon rowan, John."

Barnscar.

(Ordnance Map Sheet 83, S.W. By road from Seascale or Gosforth, by Holmrook, Muncaster, and Esk Bridge, 10 miles).

After crossing the Esk, take the right hand (Bootle) road and turn to the left up the drive leading to the second house on the left (Dyke), go through the yard and follow the old road which runs up Birkby Fell. Near the top the road becomes a lane, which emerges into a large pasture; go diagonally across this past the bield in the hollow to a wicket gate in the wall, and up the rising ground in front to a pile of stones on the summit.

The so-called "City" of Barnscar, Barnsea, or Bardskew lies in the parish of Muncaster, on the top and sides of a long

tongue of land 550 feet above the sea. It extends from the "Village," which is close to the pile of stones above mentioned, about 800 yards in the direction of Devock Water, the breadth being about 400 yards.

The village is a curious group of inclosures and hut circles, covering about three-quarters of an acre of ground on the brow of a declivity. The ruin is complete, but it is evident there has been no attempt at fortification. Shelter from wolves, &c., has alone been desired. The place is now quite exposed and the view extensive, but it may have been timbered in early times and the name be derived from *Borrans Skogr*—a compound of Celtic and Norse, signifying the wood of stone heaps. The ground is dry and the water supply of the whole area very slight indeed. Scattered over the area outside the village are sundry banks and walls, mostly parallel with the ridge, and about 400 cairns of different sizes and shapes, which have been accurately surveyed by C. W. Dymond, F.S.A.

The cairns are round, oval, oblong, and triangular; mostly round, from 5 to 25 feet in diameter. About fourteen of them were opened lately by Lord Muncaster, who found in them small burial urns of the British type, upside down, fragments of pottery and burnt bones: traces of a people who buried after cremation, as men of the bronze age did. Unfortunately there was little oversight. It is said that the workmen, left to themselves, reburied most of the urns they found. One is preserved at Muncaster Castle.

There is a story of a hoard of silver coin being found in a cavity of a beam in one of the cairns of huts. This is incredible; if any coin was found it was hidden at a much later date.

A local legend connects the place with Drigg and Beckermet, being founded on the saying, "Let us gang together like the lads of Drigg and the lasses of Beckermet." (See under "Drigg.")

Mr. Dymond remarks, "All the way down the hollow between Raven Crag and Latterbarrow, extending to Crag and Knott End, are what look like the ruins of an extensive settlement, consisting of walls, garths, and buildings. To

the south of the west end of Raven Crag are three long barrows, fenced in with stone. On the south side of Muncaster Fell, a little below the highest point, is a group of cairns." Immediately to the west of Devock Water are cairns and a tumulus, and on the fell top, just east of Raven Crag, more cairns.

Waberthwaite Fell.*

Again, one mile due south of the village at Barnscar, are two groups of cairns, and a quarter of a mile south of these, where the road from Broad Oak to Ulpha crosses Whit Row Beck, are about a dozen cairns and a circle. To reach these from the main road at Broad Oak keep straight on up the steep hill, instead of turning to the right (the Bootle road), until a small stream is crossed (Whitrow Beck). Just beyond this a road turns off to the left ; follow this until it opens into a pasture, then follow the stream for about a mile until a ford is reached, by which the rough track which leads to Ulpha Old Hall crosses the beck. Close to the ford is the circle which, like the Friar Moor tumulus, almost touches the mountain road. These remains, often called the *Stainton* circle, have not yet been surveyed or excavated. About a mile away is Sergeant Crag, on the boundary of Waberthwaite, as Sergeant Ford is on the boundary of Gosforth.

Stockdale Moor.†

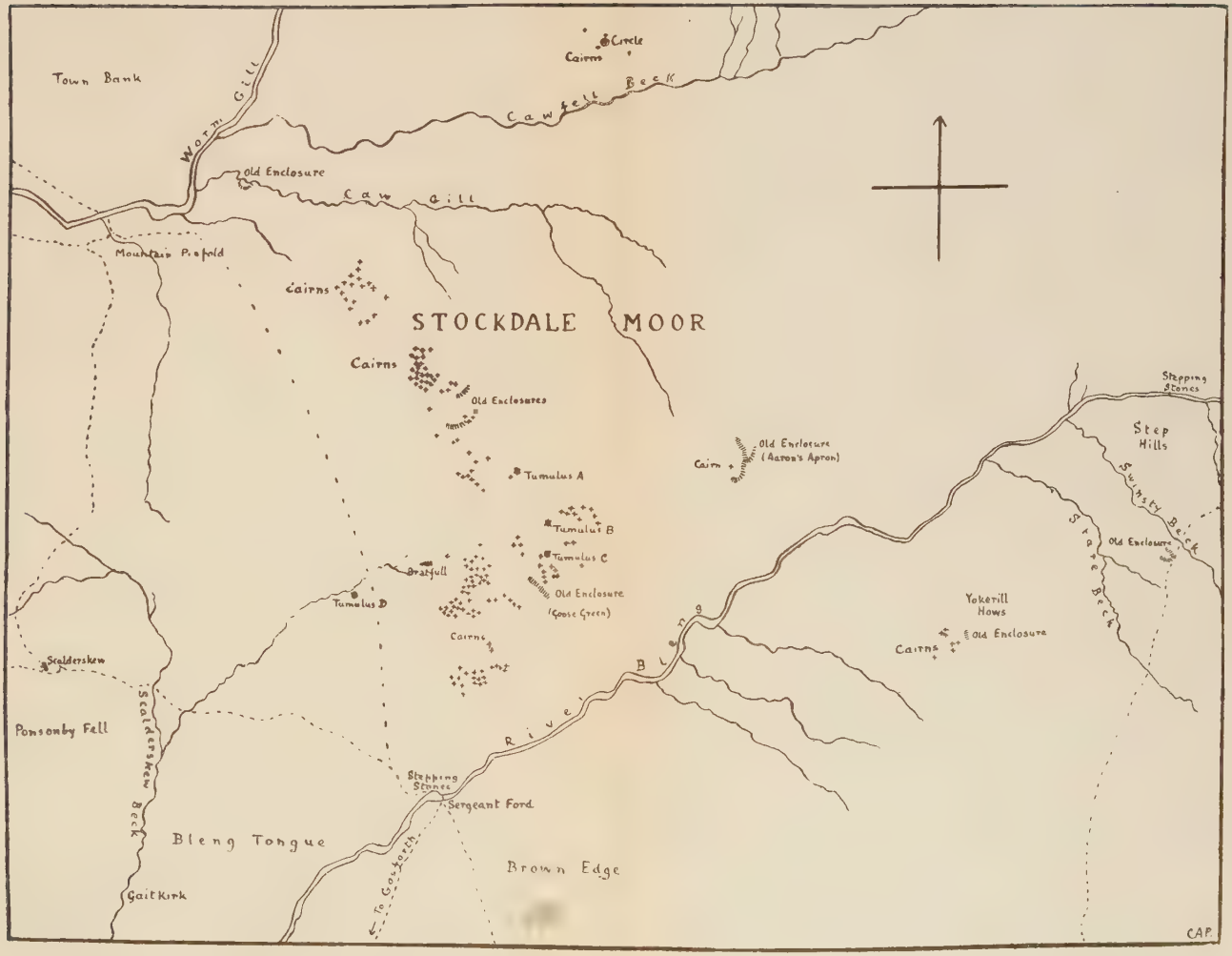
About Gosforth lies a large tract of land called Stockdale Moor, which is the centre of an enormous British settlement, which may be said to reach from Wastwater to Hale. To get there take the road through Gosforth, and leaving Wellington Bridge on the right follow the Bleng for one mile, until Blengdale farm is reached. Here, by crossing the bridge, a track is found which ultimately rejoins the river at Sergeant Ford, where there are stepping stones. These are on the track of a very ancient road, called by Mr. Clifton Ward the Drove Road, said to have been used within memory as a driving road from Wasdale to Cockermouth.

* Ordnance Map Sheet 83, S.W.

† Ordnance Map Sheet 73, S.E. ; Callander & Dixon, Whitehaven, price 1s.

PART OF BARNSCAR (from survey by C.W. Dymond)

TO FACE P. 106.


Town Bank
Worm Gill
Circle
Cairns
Cawfell Beck
Old Enclosure
Caw Gill
Mountain Pi Fold
Cairns
STOCKDALE MOOR
Cairns
Old Enclosures
Tumulus A
Old Enclosure (Aaron's Apron)
Cairn
Tumulus B
Tumulus C
Old Enclosure (Goose Green)
Bratfull
Tumulus D
Cairns
Stepping Stones
Step Hills
Swinsty Beck
Old Enclosure
Spate Beck
Yokerill Haws
Cairns
Old Enclosure
Scalderskew
Ponsonby Fell
Scalderskew Beck
Gaitkirk
Bleng River
Stepping Stones
Sergeant Ford
Bleng Tongue
Brown Edge
To Gosforth
CAP.

TO FACE P. 106.

Leaving Wastwater at the guide post it passes close to Greendale, to the east of which are traces of cairns, much obscured by collections of smaller stones; then after a long ascent to Harrowhead (thought to be connected with the Norse name Haralld), the track leaves the present road and ascends the fell to Windsor, from whence it runs now due west and then direct to Sergeant Ford. From there it runs on to Scalderskew, but another track ran more to the east through the main settlement to Mountain Pinfold, where it crossed Wormgill, and rising over Townbank, passed close to the remains on Tongue How, and on across the Calder to the Friar Moor Tumulus and Coldfell Gate, where numerous roads converge.

It has been said by a good authority that "On Stockdale Moor may be seen every transition from the ordinary cairn to the large and conspicuous tumulus.* The cairns are very numerous and of all sizes up to 20 yards in circumference, one large circular tumulus being 60 yards round. There are also several oblong tumuli, the best known of which is called Samson's Bratful." Here we have, apparently, another version of the legend of Carl Crag, the story being that when the devil was distributing stones over the world after the creation, his apron in which he carried them burst, and let all these stones fall on this particular spot. "Brat" is the Celtic word for apron and Satan has been "converted" into Samson. †

Samson's Bratful lies 800 yards due north of Sergeant Ford. Another way of finding it is to follow Scalderskew Beck for about 900 yards and then follow the stream coming into it from the east.

As we follow Scalderskew Beck we find, about 450 yards from the Bleng, the singular place called Gait Kirk. A narrow dyke of rock, bearing evident traces of iron, crosses the stream at right angles, and forces the water to describe more than a semicircle. The space is so narrow that an active man could leap across, though the rock stands 20 feet or more above the stream. The name is puzzling; it would

* Clifton Ward.

† A boulder in the parish of Torpenhow is called Samson.

seem to mean "goat circle," or "road circle," but the only circular path is that taken by the water. Lower down the beck is a smaller formation of the same kind.

The angle between Bleng and Scalderskew Beck is Bleng Tongue, a detached portion of St. Bridget's parish. On it are no visible cairns, but there are numerous low mounds covered with light coloured grass, shewing that there are stones underneath. About the centre of Bleng Tongue a circle of this light grass occurs, 66 feet in diameter.

A walk due north of Sergeant Ford passes through a group of small circular cairns. From the top of the slope Scalderskew house is seen. "Whatever induced anyone to build a house there" is the usual remark, for standing with one's back to Scalderskew and looking over the vast panorama of distant hill and fell without a sign of human occupation, one feels,

> It is the lonest tract in all the realm
> Where lived a people once among their crags,
> Our race and blood, a remnant that were left
> Pagan among their circles, and the stones
> They pitch straight up to heaven.

The house is of very ancient foundation, being mentioned as "Skeldreskeogh" in the 14th century in connection with Calder Abbey. The name seems derived from *skalld*, a poet, probably used as a proper name, and *skogr*, a wood, "the skald's wood;" a Scalderskew Wood still exists. The hill west of the house is Stords, one meaning of which is "battle."*

Stockdale Moor is covered entirely with coarse grass and is fairly dry. Very few stones are to be seen, except those that compose the cairns. The "Bratful" lies just below the summit (918 feet), in a little hollow. It is an oblong tumulus composed entirely of large stones, such as two men could lift, is 96½ feet long, 44 feet wide at the broad end, and about 6 feet high. It stands nearly east and west, the broad end to the east, the pointed end to the west, which is the usual position of barrows of this shape, thought by some authorities to have been formed by the building of a large original

* Compare Stord's Hill near Barnscar.

From a photo. SAMSON'S BRATFUL. *by Miss A. E. Brickhill.*

From a photo. STOCKDALE MOOR. TUMULUS A. *by Miss A. E. Brickhill.*

barrow at the broad end, to which later and smaller barrows or cairns have been joined* from time to time. It is covered with circular pits about 5 feet across, which nearly touch one another. Canon Greenwell has observed the same feature in Yorkshire barrows. Long barrows like the Bratful are attributed to the polished stone age, round barrows to the bronze age. Long barrows and long heads, round barrows and round heads go together.

About 200 yards west of the Bratful, on the south bank of the little stream, is a circular tumulus of earth and stone (D), 57 feet in diameter. It is surrounded by a circle of stones, thirty-eight of which remain *in situ*, others being displaced. Inside this is a second circle in which twenty-two stones remain. The distance between the circles is 11 feet.

A quarter of a mile north-east of the Bratful is a large tumulus of stone (A) exactly resembling it, but circular. It is 47 feet across and 6 feet 3 inches high, and has three large circular pits upon it. Fifteen feet south is a smaller circular cairn 12 feet across. Looking north from this point, a great number of large cairns may be seen on the hillside, with remains of at least two enclosures.

Turning south-east, another large tumulus of stone (B) is seen 200 yards away. It is circular, 36½ feet across, 4 feet high, and has one pit. These two with the Bratful form an isosceles triangle.

One hundred and twenty yards due south from this is a third circular one (C), 24 feet across, with one pit. Small cairns lie all around; altogether there are over two hundred of them on the moor. East and south-east of the Bratful, at some 200 yards distance, about forty lie thickly clustered together, and beyond them are the remains of an enclosure, the herbage about which is of a much finer quality. This place, which goes by the name of Goose Green, has evidently been cultivated. Here is a "star-fish" cairn.

Half a mile higher up the Bleng Valley than the Bratful (in a line with it and tumulus B) are cairns and remains of a large enclosure called Aaron's Apron. Due south-east of this, across the Bleng about half a mile away, is Yokerill

* Jewitt.

Hows, where are cairns and an old semicircular wall. About 600 yards E.N.E. of this, where a track crosses Swinsty Beck, is an old enclosure, and by following this track southwards for a mile, and then the sixth watercourse crossing it to the east for 500 yards, cairns will be found at Gray Borran rocks. Finally, on the summit of Seat Allan is a fine tumulus.

Friar Moor.*

Just before reaching the gate of Calder Abbey turn to the left, and a few yards further on to the right. Follow the lane until a gateway across the road is reached, a little beyond that turn to the left at the guide post, thence straight on to Cold Fell Gate, where several roads converge. This is the northern boundary of St. Bridget's, Beckermet. North of the gate is Friar Moor, a name seemingly connected with the abbey. A few yards along the road to the left is a powerful spring called Friar Well, from which a stream flows down Friar Gill to the Calder. About 270 yards along the same road is a well-marked tumulus.

The central circular mound is 40 yards in circumference, about 9 feet high, and hollow on the top, as though it had fallen in or been superficially dug into. A few stones projecting through the turf shew that it is probably composed mainly of stones and it is surrounded by a terrace 6 feet wide, the raised edge of which shews that it was originally a ditch. From the edge of the ditch the ground falls steeply for about three-quarters of its circumference, but on the north the ground rises, the terrace being obscured by the modern road, the levelling of which has filled up the abutting ends of the ditch. The tumulus stands about 690 feet above the sea, and is no doubt a grave, where such a burial as is described in Mr. Collingwood's ballad of "The Great Circle" may have taken place.

> With wailing and faces flint-scored,
> And anointed with mud,
> His kinspeople buried him—*here*
> Where the peat drank his blood.

* Ordnance Map, sheet 73, N.W.

From a photo. FRIAR MOOR TUMULUS. *by Miss A. E. Brickhill.*

They gave him a spear, that the spirit
Might hunt for his meat,
And a slave newly-slain at his head,
And a wife at his feet:
And leaving him housed in the cairn,
Their last offering they made,
Of drink in a bowl, and of flesh
For the peace of the Shade.

* * * *

And less than a little they dreamed
Of the alien eyes
That should stare at their work with amaze,
In this world of the wise.

Between Friar Moor and Sleven Beck is a piece of enclosed land called Thwaites, the buildings on which are named Simon Kell—the well of Simon; Scavy Sike—the ditch of rushes; Roger House, and Gill. The Tongue How tumulus is about a mile to the east.

Town Bank.

Ordnance Map 73, N.W. Town Bank lies between Friar Moor and Stockdale Moor, having Copeland Forest on the north-east, the whole forming a vast moorland. Ancient remains exist on it at Tongue How, Boat How, Grey Crag, &c. *Tongue How* is a knoll with a pile of stones on the summit, placed upon what appears to have been a cairn. It may be reached from Friar Moor by following the road down pretty Friar Gill to the Calder, which is crossed at High Wath. About 100 yards above the ford is a genuine pack-horse bridge* only 4 feet wide underneath. The stones of the top course of the slightly pointed arch project on each side 4 inches, on these rest a few stones of original walls or edgings, leaving a passage 2 feet 8 inches wide. Irons still fixed in the stone shew that a wooden handrail formerly existed. The ruddy coloured arch, 20 feet in width, spans the turbulent little river at a considerable height above a

* "Hannah Benn brig"—"the Monk's bridge"—High Wath bridge.

miniature waterfall, between picturesque flood-worn rocks of a bright gray; and the drooping ash boughs, the berries of the rowans, waving ferns, and flashes of golden gorse, combine

PACKHORSE BRIDGE AT HIGH WATH, CALDER.
From a Photo. by John Barnes.

to make up a charming scene. Turn to the right after crossing the bridge or wath, and follow the road up the slope until a cart track turning off to the left is reached. Follow this and walk due east; on the top of the bank the track reappears as the Drove Road, about 25 yards to the south of which and 500 yards from the river is a wide-walled circular enclosure, 100 feet across, containing three large cairns and part of a wall foundation crossing it from west to east. Thirty yards to the south is a large circular tumulus of stones, 54 feet in diameter, covered with small pits, some of which have been disarranged. To the south of this again, only a few feet away, are three circular enclosures and some cairns. The largest circle is deeply sunken within, enclosing a cairn which has been tampered with in modern times; one of the

smaller ones has a heap in the middle and is connected with a cairn by a straight piece of wall. These cairns, which are over 20 feet across, may be hut circles. About 35 yards to the south-east are two more circles, connected by a cross wall, the larger circle sunken within. An irregular enclosure adjoins these two.

South of the pile of stones on Tongue How are cairns and remains of rude enclosures all over the place, quite as evident and interesting as those at Barnscar. The herbage is good, very different from the rest of the moor, as at Goose Green. Eastwards the ground is well covered with cairns, especially at Grey Crag.

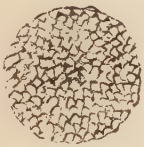
On the top of White Knott, 800 feet, due east of Thornholme, are scattered rocks which seem to form three irregular circles, but are probably a natural formation. One curved line, however, is certainly made by man, and there is a curious tradition that several round stones in the wall at the stepping stones in the corner of the park, 200 yards south of the Knott, were brought from it. The stones are oval smooth masses, most of them worn slightly hollow on one side, as though ground away. They may be the earliest form of hand mill.

Another way to reach Tongue How is to take the road north from Calder Abbey to Thornholme, cross Worm Gill by the footbridge and follow the road north until a sudden bend is reached, from thence straight on north for half a mile. High up in the barn wall at Thornholme is a freestone, on which is "1617. L.R.," and in one of the sheep folds is a stone bearing in relief the letter G and a shield with a cross fleury.

Boat How is a mile E.N.E. from Tongue How, and is 1,300 feet high. Here "are many cairns, some with imperfect walls, yet standing. Near the summit of *Lank Rigg*, one mile to the north, 1,750 feet, is a large tumulus. On the north side of *Cawfell Beck*, a mile E.S.E. of Boat How, are more cairns and an old circle just north of a sheepfold; an old walled enclosure also occurs near where Caw Gill falls into Worm Gill."

Beneath the great tumuli no doubt the "mighty dead" of these ancient folk sleep well. Probably many of the cairns

DROVE ROAD



Tumulus

50 100 Feet

CAP.

are graves; but surely not all. Mr. Ward points out that when they occur on a slope they have exactly the appearance a circular wall would assume on falling. It is very likely they are the remains of huts made by scooping out the hill-side, walling the hole round, and roofing with turf and boughs of trees from the forest which then covered the greater part of the fells. The enclosures are larger than sheepfolds and thicker walled.

Ehenside Tarn.

(From Seascale train to Beckermet or Braystones: from Gosforth by road 5½ miles).

The tract of land lying south of Nethertown, between the river Ehen and the sea, is a marine deposit, rising at present to a level of about 100 feet; and ending near the railway in a conspicuous headland called Warborough Nook, on which a stone celt was found some years ago. Many of the fields are called "burgs" or "boroughs," particularly the knoll on which the Braystones tower stands. On this high ground are several isolated depressions containing tarns or the remains of such, viz., Braystones Tarn (originally Borough-stones), Ehenside Tarn, Silver Tarn, Hartlica Tarn or Moss, Lady Moss, Hollas Moss, Harnsey Moss, &c. The names are peculiar. Hartlica may be from Hartley carr,* meaning Hartley's swamp, the Hartleys being an ancient class in the district, Harns-ey may have contained an island. South of this high ground is the alluvial flat called Bogholes, where stone implements have been found, once the wide estuary of the Ehen; and south of this again Sellafield Tarn, almost filled up.

Ehenside or Gibb Tarn, as it was formerly called, may be reached by leaving the high road near Beckermet vicarage, turning to the right to Low Mill Bridge, and after crossing the bridge taking the left hand road; or by taking the narrow and crooked road (the Beckermet roads were mostly laid out like corkscrews), which leads from the village past the station to Braystones, crossing the river and turning to the right.

* Danish *kaer*, a pool; Icelandic *kiorr*, a marsh.

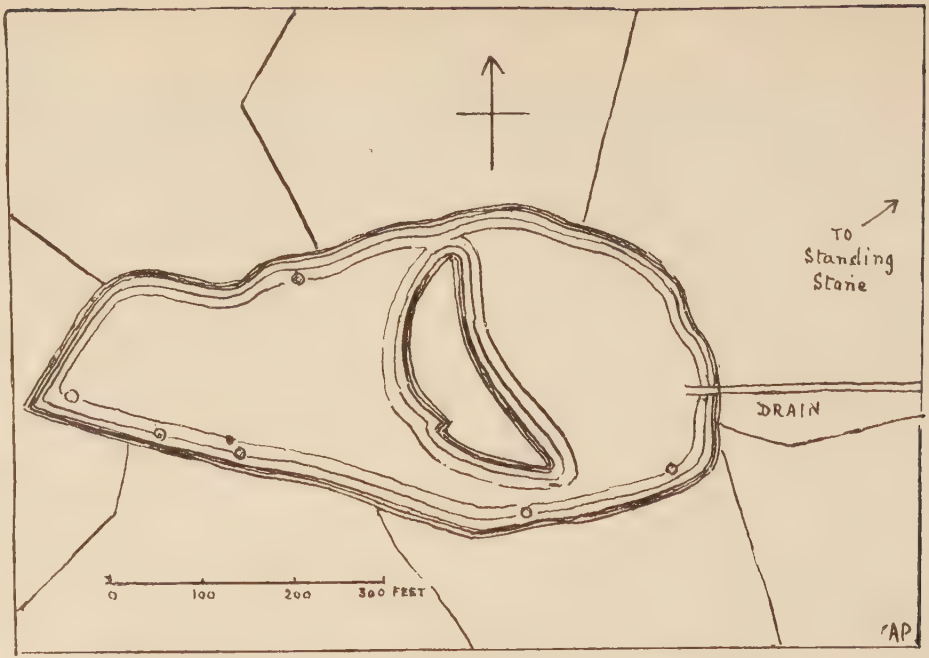
The tarn lies just north of Low Ehenside to the west of the road, about 700 yards from the Ehen, 70 feet above the sea, surrounded by hills rising to 100 feet. It formerly covered a little over five acres of ground. The fields surrounding it were called Standing Stone, Tarn Whins, Hollas, Near Adama, Far Adama, Duke Butts, Castlabank, Long Syke, &c.

On the top of the hill in Standing Stone, or Stone field, was until about 1860, a single erect stone "as high as a man and twice as thick." A pit was dug beside it for it to fall into on account of it having once nearly caused a fatal accident by alarming the horses drawing a reaping machine.

Lesser services than those rendered to science by Mr. John Quayle have been rewarded by the State. In 1869 he was tenant of Middle Ehenside, and set about the big undertaking of draining the tarn with the view of improving his farm. Neighbours shook their heads and said "If John Quayle can drain Gibb Tarn he may start on t'sea," but John Quayle did drain the tarn to more purpose than he expected.

Gibb Tarn differed from the others by containing a long crescent-shaped island, extending north and south, covered with bushes, to the east of which the water was very deep. This could be reached at certain seasons from the north shore by stepping stones.

By means of a drain, described by Mr. Quayle as 18 feet deep in places, the water was drained off. Immense numbers of carp and eels were taken "and the bodies of large eels were found deep in the bog during after excavations." As the water left, the east side of the island slipped into the deep hole. Hundreds of cartloads of stuff were thrown in, but the hole exists still. After a time stone implements were noticed and collections of objects made, and in 1871 Mr. R. D. Darbishire made extensive excavations and described the finds in *Archæologia*, vol. xliv. The trenches disclosed first a bed of vegetable matter about one foot thick, then leaves and broken branches, with many stems of fallen trees, for 3 or 4 feet: below that a mass of leaves 3 or 4 feet thick, below that a mass of sphagnum and the lake bed of sand. The leaves were mostly oak and beech, with some birch, hazel, and alder. "The forest bed," says Mr. Darbishire, "for such it was, was crowded with many trunks of trees



Gibb Tarn before draining, shewing firehearths.

TO FACE P. 118.

which had fallen inwards towards the lake. . . One oak must have been 3 feet in diameter. . . . The entire formation appears to be of the class known as forest pits, into which the trees fell by degrees, to be overgrown with lake vegetation. Hitherto no traces have occurred of the piles or platforms which supported lake dwellings." The island, however, has not been explored, and the slipping down has probably obscured everything.

The find, however, was enormous, and if it had been scientifically watched from the first would have been of much greater value. "Stone axes," says Mr. Quayle, "we found *lots* of stone axes; the shoemakers came from far and near and took them to sharp their knives on." Most of the remains that he found were at the south-east corner of the pool. Fire hearths of burned stones carefully laid, about 6 feet in diameter, with traces of charcoal, were found at five points along the south shore, and one large one on the north shore, close to which was a large rough earthenware vessel 15 inches high, much burned.

The following objects of human workmanship have been recorded by Mr. Darbishire, besides numbers taken away and lost :—

Stone celts, or axes—

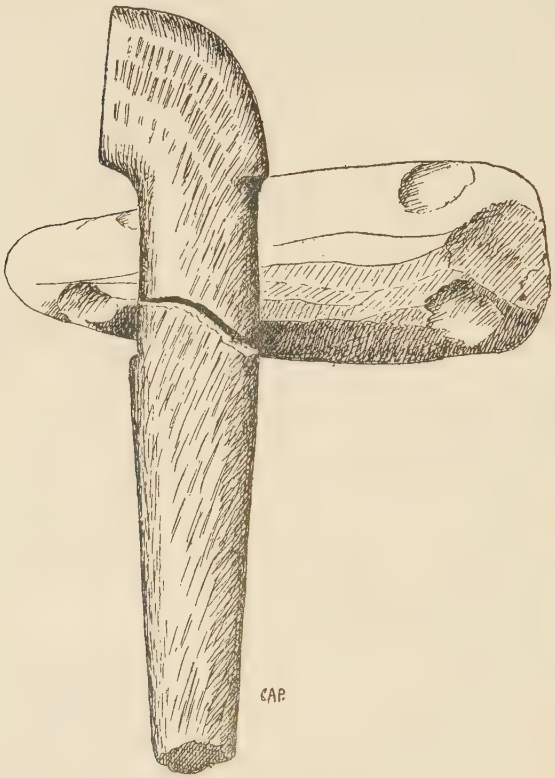
1.—Fine ground axe of felstone, 11¾ inches by 3 inches, with worn mark of handle.
2.—Polished axe of gritstone, 6½ inches.
3.—Axe of felstone, 14½ inches, unfinished, partly ground and partly chipped.
4.—Axe of olive greenstone, 9 inches, ground smooth, with handle of beech wood, 13 inches long (broken), pierced with hole for axe head, beautifully finished. Another such axe and handle was found in Solway Moss, Cumberland, the only two complete weapons ever found in England.
5.—Half polished axe of felstone, 5½ inches, with traces of handle wear.
6.—Rough chipped axe of greenstone, 9½ inches.
7.— Do. Do. 7½ inches.

Other implements—

8.—Heavy round stones whitened by fire and exposure, perhaps for cooking purposes.

Other implements—

9.—Hammer of greenstone with socket hole, 10½ inches long, 5lbs. 14oz. weight, found in an old wall close by. There is a stone hammer in the Braystones Tower.



STONE AXE IN HANDLE. EHENSIDE TARN. (PAGE 119).

10.—A corn muller of red sandstone, shaped like a shallow basin, with round grinder of greenstone 15lbs. weight.

11.—A quern, both stones, of grey gritstone.

12.—Several pieces of sandstone and gritstone hollowed by rubbing down celts.

13.—Four long stones used for the same purpose, one with three ground faces.

Metal implements—None.

Flints—None.

Wooden implements—

14.—The handle of an axe, 8 inches, with knob on the end, of oak.
15.—Club of beech wood, 18½ inches, the round handle broken, the other end with two flat sides, perhaps meant to be bored for an axe.
16.—Club, 26 inches, with two sharp edges, exactly like the Australian sword club.
17.—A short round club, 7 inches.
18.—Two fragments of handles.
19.—Part of a basin.
20.—A paddle, blade a foot broad.
21.—Two three-pronged implements with long stem and 14 inch prongs; apparently paddles, a web of skin being stretched across them.
22.—A piece of oak with double curves and pointed ends, possibly a rude shield.

Earthenware—

23.—The large vessel already referred to, and a fragment of another. Several smaller jars and fragments.

Bones—

24.—A horn 6 inches long and a small bone, both of Bos longifrons.

Many of these relics are now in the British Museum. Casts of several are in the Braystones Tower, where they are suffering from damp. In the river, below the end of Warborough Nook, is a large stone which has fallen from the top of the headland, and is said to have been part of a foundation.

Mr. Quayle states that parts of two canoes formed of hollowed out trees, one 4 feet across, were found. All the relics appear to belong to a period when working metal was unknown, ages before the Roman came.

VI.—PONSONBY.

Chapter VI.

Ponsonby Old Hall—Infell Camp—Ponsonby Church—Old glass—Graveslabs—Monuments—The manor—The Stanleys.

AS we journey north from Gosforth we see on the right, soon after leaving Newmill, an old freestone wall, which marks where Ponsonby Old Hall stood, about 500 yards back from the road. Here the Stanleys lived after leaving Dalegarth, about 1690, before the present hall was built. A short distance further on a road turns off by the parsonage to the hamlet of Ponsonby, where it will be best to ask at one of the farmhouses for the road to

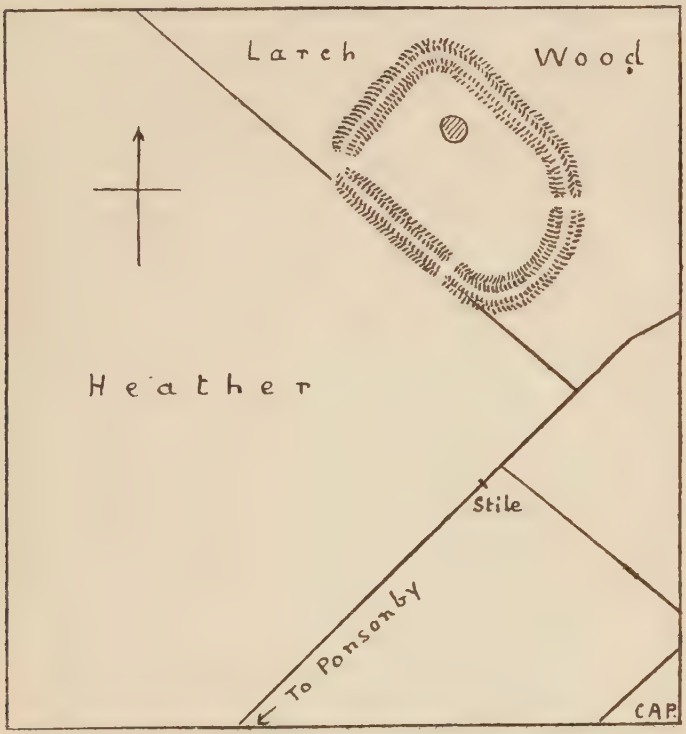
Infell Camp.

(From Seascale 5 miles, from Gosforth 2½ miles.)

Hutchinson, in his *History of Cumberland*, published in 1794, p. 26, writes:—"Upon Ponsonby Fell are the vestiges of an encampment said to be Roman; but the ground having never been opened, no altars or other antiquities have been found in or near it, to ascertain to what age or people it belonged." Lysons and other writers copy this without addition. To begin with, this little known camp does not lie on Ponsonby Fell at all (though frequently referred to by that name), but on Infell, which is a rounded hill 562 feet in height in the parish of Ponsonby, and just 3 miles from the sea coast. It is the property of Mr. Stanley.

On the south-east and south-west the ground falls gradually from the summit of the hill to the high road and Mill Beck. On the north-west the slope is steeper, and at a distance of

about 600 yards from the top of the hill descends abruptly to the river Calder, which, when in flood, would of itself be a formidable obstacle to an attacking force, as shown by its local name of "The Mad Beck." All this ground has been long under cultivation, but the level top, and north-east side, which slopes steeply down to Scar Green Beck, 150 feet below, are covered with heathery ling, over which the destroying plough has never passed. On the opposite side of the Scar Green Beck rises Ponsonby Fell. The whole of



INFELL, PONSONBY. PLAN OF CAMP.

this north-east slope was planted several years since with larch. The ramparts and ditch are in very fair preservation, and can be distinctly traced all round. The camp is oblong in shape, having three right angles to the north, west, and

south. The east angle is cut off, the north-east and south-east sides being joined by a smaller fifth side, running north and south, consisting like the other of ditch and rampart. This side is 22 paces in length, and has a wide gap in it. The other four sides measure as follows :—North-east, about 64 paces ; north-west, about 52 paces ; south-west, about 75 paces ; south-east, about 41 paces. The ditch varies in depth from 4½ to 6 feet. The earth has been thrown out of it on both sides, but principally to the inner side, forming ramparts about 2 feet in height at the present time. They are most distinct at the west angle where the ditch is 6 feet deep, 2 feet wide at the bottom, and the distance between the crests of the ramparts 22 feet. When standing inside the south angle, the inner rampart is seen to be 6 feet high ; starting from the south angle the south-west side is almost perfect. A small runner trickles into the ditch. At the west angle is a gap through both ramparts, and at the north angle another ; but in this last case, the gaps in the two ramparts are not opposite one another. On the north-east side are two gaps in the inner rampart. The south-east side is perfect. Near the north angle, 14 paces from the north-west ditch, and 13 from the north-east, are the remains of a tank which still holds water. It is rudely circular, measuring 17 feet in diameter. All round the edge the exploring iron strikes stone, within a foot from the present surface. The stones project here and there, and are rude cobbles. The overflow passes out into the ditch through the gap near the north angle. The camp is somewhat sheltered from the sea wind by the crest of the hill, is strongest on the north-east side, and weakest on the south-east. From a point within a few yards of it, the camp at Ravenglass can be seen about 7 miles away ; the deeply seated camps at Moresby and Egremont are hidden, but points near both are in sight. The upper part of a large quern, found in 1883 in a bank about 300 yards away, is in the writer's possession.

This enclosure is not Roman, very possibly it was a cattle krall.

From the parsonage the road runs past the church to Calderbridge, formerly a packhorse bridge ; in 1675 Sandford calls it a "bride" (bridle) bridge.

Ponsonby Church.

From Seascale 3½ miles, from Gosforth 2 miles.

The church stands in the park, the key being kept at the lodge. It was restored in 1874, the 13th century chancel arch being then heightened, and the piscina which was found in the churchyard replaced. In a chancel window are some fragments of old stained glass, probably brought from Dalegarth Hall, which is said to have contained a great deal. The arms shewn are Hutton, Hutton and Briggs, and a fragment of Stanley and Briggs. Sir Richard Hutton, Kt., of Goldsborough, Yorks., one of the judges of the Court of Common Pleas, called by Charles II. "the honest Judge," was second son of Anthony Hutton of Hutton, and married about 1690 Agnes, daughter and co-heiress of Thomas Briggs of Cawmire, Westmorland. The other co-heiress Ann married Edward Stanley.

On the east face of the chancel arch are two pretty little graveslabs, which are good instances of the fact that the size of a slab has no reference to the age of the individual, the floor space in this tiny church being very limited. One bears a broad sword with curved guard, and a cross head of six circles, with points between, from two of which last curved bands droop to join lower down to form the stem. The other has chamfer, roll border, and shears, maltese cross head with rose in centre, fleurs de lis in the upper quarters, and roses in the lower. The foot of the stem splits and turns up on each side in fleurs de lis.* (Plate VI., 34, 35.) In the chancel is a brass to a former lady of the abbey. The inscription, which is difficult to read, runs thus :—

Here lyeth the bodye of Frances Patryckson daughter to Sir Thomas Whyet Knight one of the most honorable pryve Councell to Kinge henerye the VIII Some tyme wyfe of Thomas Lighe of Calder & at the day of her death wyfe of William patryckson gentleman God gave this wyfe a mynde to praye in grones and pangs of deth & to heaven elevating hands and eyes smylinglye to yeld breth and thus at age of lvi to grave she toke her waye God grant that she & we may mete in joye at the last daye She dyed the xvi of Julii in the yere of our Lord 1578.

* They probably commemorate early Ponsonbys.

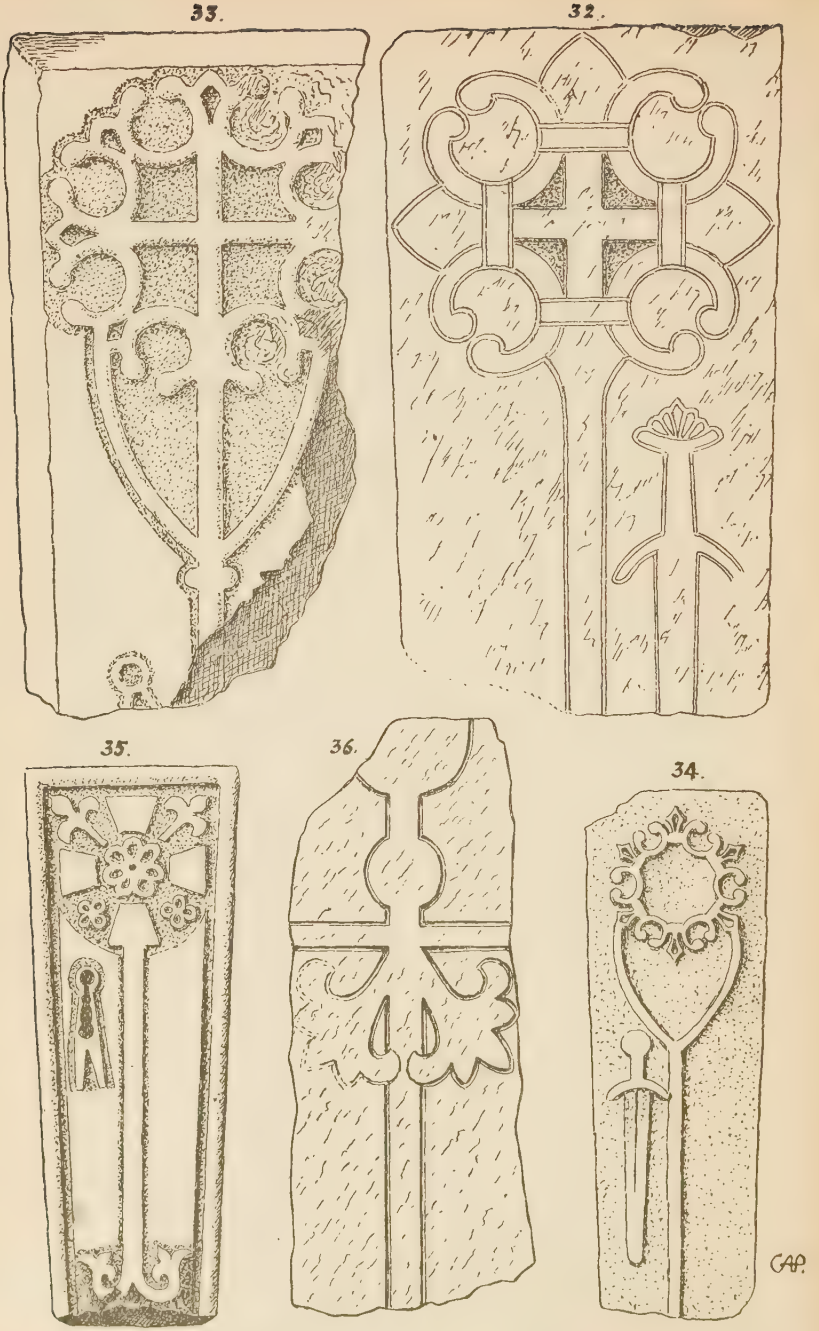


PLATE VI.—32, 33, CALDER ABBEY; 34, 35, 36, PONSONBY.

Also the monument of Thomas Curwen of Sella Park, 1653, with quaint figures symbolising labour and rest. It is surrounded by carved stone with dog tooth ornament, of much older date. The arms are Curwen, quartering Brun, impaling Sanderson. The south wall outside shews fragments of all ages, among which is a battered graveslab (Plate VI., 36), on which is incised a Latin cross with vine leaves drooping from the stem, and above the cross arms incorporated to the upper limb, what appear to be the chalice and paten, as at Corbridge, Northumberland, St. Mary's Hospital, Newcastle, and Well, Yorkshire. It commemorates some early priest of Ponsonby. On the south is the stump of either a cross or a sundial, in the usual position.

The church was given by John son of Punzon to Conishead Priory in the 13th century. At the dissolution it fell to the Crown, from whom the Stanleys bought it about 1689.

The Manor.

The manor was given by Meschines to Punzun, who had a son John, whose son was Richard, living in 1286. From them the parish was termed Ponsonby—Punzun's place. They removed to Hale, and the manor became the property of Adam de Eskdale, from whom Nicholas Stanley bought it in 1388. About 1689, John Stanley built Ponsonby Old Hall and took up his residence there. The present hall was built by George Edward Stanley, about 1780.

The family of Stanley, one of the most ancient and best known in the kingdom, derive their descent from Henry Stanleigh de Stoneley, living from 1030 to 1080. From him descended Henry, Henry (temp Henry III.), William, William, Adam, and William de Stanleigh, co. Stafford, who acquired by marriage with Joan Baumville the manor of Stourton, Cheshire; was chief ranger in the forest of Wirral, and thereupon assumed, 1316, the arms borne by the family. His son John Stanleigh married Mabil, daughter of Sir James Han-ket, and had issue William, ancestor of the earls of Derby, Stanley of Hooton, Alderley, &c. The second son John, M.P. for Carlisle 1355, bought land at Greyswithin, Cumberland. His son John acquired lands at Embleton and

Brackenthwaite in 1335. His son Nicholas married Constance, heiress of Austhwaite in 1345, and bought Ponsonby in 1388. His son Thomas was M.P. for Carlisle in 1446.* Nicholas Stanleigh lived in 1433†; his son Thomas of Dalegarth, by marriage with Ann, daughter of Sir Richard Huddleston, acquired lands at Hyton, 1437.‡ His son William, living in 1501, married Alice, daughter of Sir Richard Ducket. His son Thomas married Margaret, daughter of John Fleming of Rydal, and left the Greswithin, Embleton, and Brackenthwaite estates to his second son Thomas. The elder son John married Margaret, daughter of Thomas Senhouse. His son Thomas purchased the manor of Birkby, and married Isabel, daughter of John Leake of Edmonton. His son Edward married Ann, heiress of Thomas Briggs of Cawmire, Westmorland, and bought the tithes of Eskdale, Wasdale, and Wasdale Head. His son John, an active Royalist, was as such fined by the Parliament. He bought the manor of Birker and obtained a grant from the Crown of a weekly market at Ravenglass. He married first, Mary, daughter of Thomas Stanley of Lee, secondly Dorothy, daughter of Henry Featherstonhaugh. His son Edward, who was High Sheriff 1689 and proclaimed William III., married Isabel, daughter of Darcy Curwen of Sella Park. His son John, High Sheriff 1721, bought the advowson and tithes of Ponsonby and removed to Ponsonby Old Hall. He married in 1689 Dorothy, daughter of Edward Holt of Wigan. His son Edward, born 1690, High Sheriff 1732, married, 1737, Mildred, daughter of Sir George Fleming, Bishop of Carlisle, and died 1751. His son George Edward, born 1748, High Sheriff 1774, built Ponsonby Hall, married, 1774, Dorothy, daughter of Sir William Fleming, and secondly Elizabeth, daughter of Morris Evans of Middlesex, and died 1806. His son Edward, M.P. for West Cumberland, born 1790, High Sheriff 1823, married, 1821, Mary, daughter of William Douglas.

His son William, born 1829, J.P. and D.L. for Cumberland,

* Doubtful. He must have been about ninety.

† Thomas Stanley, Abbot of Wetheral, occurs 1433.

‡ The pedigrees say, 38th Henry VI. 1437. The 38th Henry VI. was 1459.

married Caroline, daughter of Sir George Musgrave of Edenhall, and died December 15th, 1881. His son Edward died unmarried in 1894, and the estate devolved upon his brother, William Stanley, the present owner.

The hall contains some fine old oak, amongst which is a bedstead, bearing the arms and crest of Stanley and Austhwaite, and the date 1345, which was brought from Dalegarth Hall. Also documents signed by Cromwell and Fairfax, relating to the fine of John Stanley, the Royalist. Also six paintings by Holbein, on copper, of Henry VIII., Ann Boleyn, Chaucer, Ben Jonson, Latimer, and Cranmer. A parchment pedigree of the family, fully emblazoned, bears the signatures of Sir William Dugdale and Edmund Knight, Heralds.

VII.—CALDER ABBEY.

Chapter VII.

The Gatehouse—Foundation—The Norman Abbey—De Multon's early English Abbey—The plan—Screens—Tower and transepts—Staircases and wall passages—Presbytery—Sedillia—Tombs of the knights—Discovery of skeletons—The convent—Passage—Dormitory—Day room—Cloister—Chapter house—Fireplace in writing room—Abbot's grave—Library—Dormitory lamp stone—Inscriptions—Abbots—Modern owners—Sellapark.

From Seascale by rail to Sellafield 1½ miles, thence by road 2½ miles. By road *via* Seascale Hall 4½ miles, by Gosforth 5½ miles. From Gosforth 3 miles.

PART of this beautiful ruin is the *private* residence of the owner, T. H. Rymer, Esq. It can, therefore, only be visited by his personal permission, except on Fridays from 10 to 4. No one admitted on Sundays.

At Calder Bridge turn to the right past new St. Bridget's Church, built by Captain Irwin in 1842, from which the "new road" runs to the abbey. In St. Bridget's is a credence table formed of a stone marked with five crosses, which was brought from the ruins. It is thought to have been a super altar, or a portable altar.* The ancient road to the Abbey of Calder left the "High Street" at Calder Bridge at the Abbey Mill, and ran straight up the valley. About half way up stood a cross which marked the limit of the sanctuary. This road leads to

The Gatehouse,

the pointed arches of which, dating from about 1300, stand across it, bearing above them the porter's lodge. The

* "Laid upon the altar in general use," Rev. T. Lees.

present windows and roof are of much later date than the arches, and the doorway on the north is modern. The original windows were much larger. There is no trace of stair, fireplace, or chimney. The gatehouse was the main entrance to an enclosure of about four acres, containing the church, convent, cemetery, garden, orchards, oven, and possibly the mill.

Founding of the Abbey.

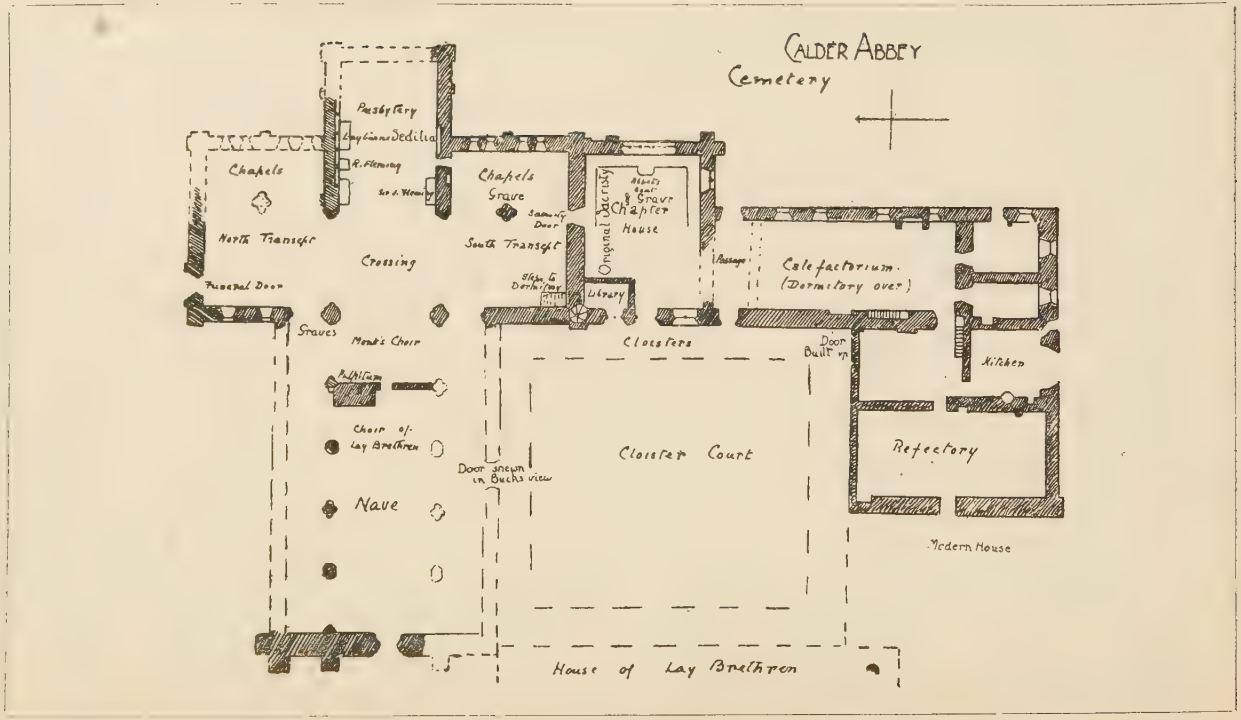
The first Ranulph de Meschines, Earl of Chester, died in 1129. The abbey was founded in 1134 by the second Ranulph (son of William de Meschines, the founder of Egremont Castle), possibly during his last illness for the health of his soul, for he died very shortly after. He gave the site, the mill, and certain lands and rights. It was occupied by twelve Benedictine monks from Furness Abbey, with one Gerald for their abbot, who erected the first wooden building, but four years later, in 1138, Fitz Duncan of Egremont ravaged Cumberland, drove out the monks and destroyed their work. The monks fled to Furness, where they were refused admission; later on they founded the Abbey of Hyde. A second colony was sent out from Furness under Abbot Hardred, and William Fitz Duncan, following the example of his uncle David of Scotland, who built Holyrood and many other abbeys, no doubt helped these monks to rebuild the church he had destroyed. By 1148 the monks had become Cistercian. By 1180 a stone church was finished, the only part of which that still remains is the Norman west doorway and a few loose fragments.* All the rest was removed about 1220, and the present early English abbey built by Thomas de Multon of Egremont, during the abbacy of Ralph, the fifth or sixth abbot.

Thomas de Multon, who is said by Denton to have "finished the works at Caldre," died in 1240.

The Plan

of Calder, like all Cistercian abbeys, consisted of a square

* The fine corbels on the pulpitum were found 100 yards away, also some fine segments of arches having many mouldings, in 1903.


CALDER ABBEY
Cemetery
Presbytery
Lay Brothers Sedilia
R. Fleming
Chapels
North Transept
Funeral Door
Crossing
Graves
Monk's Choir
Pulpitum
Choir of Lay Brethren
Nave
Chapels
Grave
Sacristy Door
South Transept
Steps to Dormitory
Original Sacristy
Abbot's Grave
Chapter House
Library
Passage
Calefactorium.
(Dormitory over)
Cloisters
Door Built up
Kitchen
Refectory
Cloister Court
Door shewn in Buck's view
Modern House
House of Lay Brethren

cloister court, having the church on the north, the chapter house on the east, the convent on the south, and the house of the lay brethren on the west; which last has completely disappeared. The church was cruciform with a central tower, still 64 feet in height, and once about half as high again. The corbels near the top once supported the floor of a room lighted by large windows, which was possibly the belfry spoken of in a deed of 1538, and this was probably surmounted by a pointed roof covered with lead, the "steeple" of another deed.* It is difficult to take in, that the west gable, in which the Norman doorway was, was once higher than the tower arches, which is shown by the stone weather mouldings near the top of the tower, marking the slope of the roof. Entering by the west door, we have before us the nave of the church with an aisle on each side. Only the north arcade remains above ground, but in 1760 the outer wall of the south aisle was standing, having narrow windows, vaulting corbels for a groined roof, and a handsome central doorway into the cloisters. The pillars of the arcade differ in design. The first is plain octagon, the second and fourth quatrefoil, and on the capital of the third is exactly the same moulding as on the great hall at Egremont Castle, evidence of their being erected by the same benefactor—Thomas de Multon. Extending across the church at the fourth pillar are the foundations of a stone screen with a doorway in the centre. Beyond this the lay brethren were not allowed to come.

The screen probably extended across the aisles, the doorway in the centre leading to the monks' choir. In Buck's view (1760) the south half of the screen appears still standing, with two stone figures in niches, but the engraving is too slight to make out what kind of figures. The northern half, which is not shewn in the picture, was not only a screen but the foundation of a solid structure, 5 feet 4 inches thick, apparently the pulpitum, from the top of which the Epistle and Gospel were sung at festivals.† It may have carried the organ, which was usually placed on the side remote from the cloister, as at Fountains, Buildwas, &c. Other screens formerly cut

* Loftie.

† St. John Hope.

off the aisles from the nave, being built flush with the pillars, and having stalls arranged down the sides of the nave west of the pulpitum. These formed the choir of the lay brethren, and were probably done away with after the great plague of 1349, when hired servants took the place of the lay brethren.*

Looking up at the tower we see the remains of arches on each side, shewing that above each arcade was a second arcade called the triforium. If there was a clerestory above them it must have been very small. We also notice nicks cut in the walls of the tower for the second roof, much lower down than the first. In 1322, Robert Bruce and Lord James of Douglas sacked the abbey and ruined it so much that it never regained its former beauty. The groined roofs to the aisles were not rebuilt. By the arch leading from the north aisle to the transept is an enormous ivy stem, and the excavations made by Mr. Rymer shew that the whole abbey is two feet deep in débris.

The North Transept

formerly had on its east side two arches like those in the south transept leading to a chapel, which has entirely disappeared. The present east wall is a modern buttress to the tower. On the west are the remains of a fine double lancet window, and in the north-east corner is a curious corbel carved to represent a loosely-tied knot. According to Cistercian custom, which added much to the beauty of their buildings, neither door nor window on the north has been in the centre of the gable. This beautiful early English doorway has very deeply cut mouldings, and is set in a sort of shallow porch. By this door the monks carried out their dead to the cemetery on the east. The north wall, which had been terribly robbed, has been partly restored with old blocks of stone by Mr. Rymer.

The South Transept

is tolerably perfect. Looking up from the cloister at the west wall we see a row of small corbels which once supported

* St. John Hope.

the eaves. This is the only part of the ruin which remains at its full height, and that is only the full height of the rebuilt abbey after Bruce's raid. It is easy to see the top has been reset and is not altogether straight. In it are two very long narrow windows, with two smaller ones below them. Inside, in the south wall is a doorway about nine feet from the ground, formerly approached by means of a flight of steps down which the monks came from their dormitory to the night services about 2 a.m. Looking through this door we see a narrow door in the west wall leading to a spiral stair, which led to a passage in the thickness of the wall running across the long windows to the corner of the tower, up which another stair led to the belfry. The first stair going higher led to another passage in the south wall, which led into the space between the outer roof and the roof of the writing room. Another opening led into a similar space over the south aisle of the nave, and probably on to the top of the pulpitum. In the south wall is a built-up doorway which once led to the original sacristy, before the present chapter house was built, long after the church. High up can be seen traces of windows. The chapel on the east has two pointed arches, the corbels of which differ; the Cistercians never made two things alike if they could help it. The foundation of the wooden screen which ran across still remains. Just below the floor lie skeletons, the teeth of which are sound, though worn perfectly flat. The chapel is lighted by two beautiful double lancet windows. High up in the south wall is a doorway which seems to have led from the writing room to the space between the inner and outer roofs (if the inner was ever completed), and in the south-west corner is a built-up opening which is very puzzling. Above the chapel arches is some stone panelling like two blind windows, with a quatrefoil in each of different design. In the north wall is a locker in which the sacred vessels may have been kept, and close by a doorway into the choir, which is not original, but broken through at some later date.

The Presbytery

is 35 feet long, the whole church being 147 feet. At the east end stood the altar, above which rose the great east window.

Near this in each side wall were lofty lancet windows, which from the buttress outside seem to have been double. These lights were required, for the church must have been comparatively dark. The side walls, now bare, were relieved by slender circular shafts with fillets at intervals. High up on the north is a shouldered doorway intended to lead into the space above the north chapel roof, but how it was to be reached is a mystery. On the tower the marks of the two roofs can be plainly seen. In the south wall are the sedillia, or seats for the officiating monks, three in number, with what may have been a fourth, now a doorway. In the most easterly is a square recess, evidently for some particular purpose.

The Tombs.

About 1885, a coffin cut out of a solid block of sandstone, dating from about 1300, was accidentally discovered against the south wall of the choir. It contained among much dust the remains of the skeleton of a tall man. Above this coffin now lies, in what was probably its original position, the effigy of Sir John le Fleming, Lord of Carnarvon Castle, Beckermet, who died about 1260, and (Dugdale tells us) was buried in Calder Abbey. The le Flemings of Rydal are still lords of the manor of St. John's, Beckermet, the church of which, together with the church of Arlecdon, were given by Sir John to Calder Abbey. The figure is clothed throughout in chain mail, over which is a surcoat; the hands are clasped, which is believed to denote a natural death; the legs are crossed, which has been thought (on very poor evidence) to denote a Crusader, and on the broken shield are the family arms. All this agrees with what we know of Sir John le Fleming, who, being a great benefactor, would be given a place of honour in the choir. On the opposite side, in the centre, is a head in chain mail under a canopy, on the sides of which are a crescent and a star, which Dugdale says were the badge of Sir Richard le Fleming, son and heir of Sir John, and which appear on a seal affixed to one of his deeds. Denton says he was buried in the abbey. East of this is another effigy, a little later in date perhaps, in similar armour, but with the

right hand on the sword hilt, which is thought to denote death in battle. The arms are those of Leyburne of Cunswick, Westmorland, with a label, shewing that he died in his father's lifetime. This is perhaps Sir Roger de Leybourne, born about 1250, who married Idonea de Veteripoint, one of the heiresses of the barony of Westmorland, and died 1282-3, leaving no issue, being, I think, killed in the Welsh war, like his brother-in-law, Roger de Clifford, who married the other heiress. Both were under forty, so that Leybourne's father might have been living. If not Roger, it may be Robert de Leybourne of Elliscales, in the parish of Dalton, who was M.P. for Westmorland in 1314, and married Sarah, sister to the ill-fated Sir Andrew de Harcla. He died before 1328, at which date his widow held lands in Gosforth. What appears to be the missing part of this effigy was lately (1901) dug up in the presbytery; the legs have been crossed, and the feet rest on a sort of double lion, which may allude to the family arms.

The third effigy has a blank shield, and there is no clue as to whom it represents. The hand is on the sword hilt, but the body does not seem to belong to the head, and the mail agrees more with that on the head of Sir Richard's monument. Ever since the dissolution of the abbey, these figures have been knocking about the ruins covered an inch thick with moss and dirt, sometimes propped up on end, sometimes trodden underfoot. By the late owner's pious care plain tombs were built and each grim old figure laid as nearly as could be ascertained in its original place. Of each may be said—

He lies among the gusty chancel leaves,
The storms have marred his scutcheon, bruised his sword,
His arms are broke, his corslet folds are stored
With moss, and winds have eaten smooth his greaves;
His eyes, deep sunk beneath their battered eaves,
Are filled with tears the heedless rains have poured—
But squire, or knight, or belted warrior lord,
From passers by due honour he receives.
His name is wiped from out the book of men,
But still his lips of stone give high command—
In stern crusade against the wrong we stand,

Our hearts the battle ground, our sword the pen,
While he went forth to win the Holy Land,
To clash in onset with the Saracen.*

The figure of de Leyburne is placed with its feet to the west, as in that position the arms, &c., are better seen. This was freely criticised by those who declined to believe effigies or church burials were ever in any other position than with their feet to the east. However, in 1901 the large beech tree which grew in the north aisle was found to be injuring the ruin, and some of its roots were cut with a view to throwing it in the only safe direction, the north-west. That night the great gale of November 19th arose, and the woodmen lost their sleep in fear of the tree falling on the abbey. In the early morning they arrived just in time to see it come down exactly right. The earth adhering to the root was picked away, and out dropped a skull. Excavation was made at once, and a skeleton disclosed which was lying just below the floor of the aisle due *north and south*, the feet being to the south. The bones were those of an adult male, of no great stature. A second skeleton was found next day alongside the first, the feet in this case being to the north.

Several small fragments of figures in chain mail have been lately dug up, also part of the head of an ecclesiastic and a right hand grasping a staff, both of which last are probably from the tomb of an abbot. It is not unlikely that some of these tombs were smashed by Lord James of Douglas in 1322, as history says he was given that way.

The Convent.

Moving from the choir past the outside of the beautiful windows of the south transept and chapter house, we notice the foundations of two heavy buttresses, and, entering by a small doorway, find ourselves in the passage, or slype, which led from the cemetery into the cloister. Looking upward to the south-east, we see a row of windows which lighted the dormitory of the monks, and in the west wall another row, which lighted the passage from the dormitory to the door into

* Canon Rawnsley.

THE CONVENT, CALDER ABBEY.

the south transept for night services. Below the dormitory was the common day room, and beyond that, enclosed in the present house, the kitchen, dining room, and abbot's dwelling. Moving out into the cloister court, we notice the corbels which supported the sloping roof of the wooden cloister walk which ran round the square, and stand before the door of the

CHAPTER HOUSE,

so called because a portion of the rule of St. Benedict was read in it daily, and in which all important business was transacted. The doorway and window on each side of it are profusely moulded and ornamented with nailhead, which is in some places refined into dogtooth. The window probably lighted a small room on one side of the vestibule. Inside we see the chapter house is of a later style than the church, and is not bonded to it, having been built about 1350. The large decorated window, which is not in the centre, had tracery consisting of three circles with trefoils in the interspaces and five pointed lights below. Below it is the foundation of the high seat of the abbot, and round the building the seats for the monks. Overhead one bay of the groined stone roof remains; two others have fallen. Above these was the writing room, in the south wall of which is a fireplace evidently of late date when comfort began to be thought of, as, when seen from the outside, it has originally been a window. The wall between the chapter house and the transept shows traces of many alterations, and there is a peculiar little triangular hole, which seems to have been for spying through, but which does not go through the wall now. It would originally open into a small chamber over the sacristy. The south wall next the passage has disappeared.

This appears to be the second chapter house, the first having been smaller. In many Cistercian abbeys the vestry stood between the transept and the chapter house, one end being cut off to form the library. This would account for the great window not being in the centre. Under the large slab on the floor is a stone coffin, with separate hollow for the head, in which is the entire skeleton of an abbot. It was usual to bury the abbots in the chapter house, but this is the

only grave here, and it is impossible to say which abbot it is. The fragment of the graveslab of Robert de Wilughby does not show the signs of wear which we should expect to see on a stone which had for 200 years formed the centre of the floor of the daily used chapter house. There are fragments of three graveslabs, with crosses, sword, shears, &c., carved upon them, which have once been in the floor of the church, and numerous other fragments. (Plate VI., 32, 33), p. 126.

The Library.

To the north of the chapter house door is a small room with doorway having tracery, and groined roof, almost perfect. This was the library, in which certain books were kept for reading in the cloister, where the monks were not allowed to talk.* In it are preserved fragments of crosses, a holy water basin, numerous carved heads, &c., fragments of glass and iron that have been dug up, and a large stone with sixteen cavities which was the dormitory lamp, the holes being filled with tallow, with rushes for wicks. There are also three or more inscribed stones, some too fragmentary to be deciphered—one of which reads when translated, "Here lies Lord Robert de Wilughby, Abbot of Calder, on whose soul may God have mercy." He is supposed to have been abbot in 1350, having been admitted to minor orders in 1333.† Another stone has "Richard Gra(ham) de Kendale," possibly another abbot. Some distance east of the abbey is the oven, close to the mill race, which ran under the convent and was utilised as a sewer. The arms on the wall of the convent are modern. They are those of Fitzwalter, Harrington, and Lucy, the husbands of the three co-heiresses of the Multons in the 14th century; but the real arms of the abbey ought to be an adaptation of the arms of Ranulph de Meschines, the founder, or at least those of Thomas de Multon.

Abbots.

Gerald, first abbot in 1134, fled to Furness, and was succeeded in 1138 by Hardred. About 1200, Adam, abbot of

* St. John Hope.
† Loftie.

Caldre, was the chief witness to the first charter of Egremont, granted by Richard de Lucy. In 1211, an abbot was confirmed for Calder at Melrose. Ralph professed obedience at York in 1220, and in his day the abbey was rebuilt. Abbot Ralph was succeeded in 1241 by Jollandus, in whose day Sir John le Fleming made his gifts. In 1245, John appears, followed about 1250 by Nicholas, who witnessed a deed of gift by Alice Stanley to the Abbey of Furness, claiming burial there. In 1255, Walter was abbot, and in 1262, William, who got the Archbishop of York to give the monks the Church of St. John's, Beckermet, altogether ; so that the curate there had to subsist henceforward on the small tithes alone. In 1286, Abbot Warinus executed a deed concerning land in Drigg belonging to the abbey, which was witnessed by Alexander de Sevenhouys (Senhouse) and Robert de Gosford. He was succeeded in 1289 by Elias, who redeemed a man from practical slavery on condition of his paying the abbey 2d. a year. The abbey was then valued at £32 a year, but in 1314, when Richard was abbot, about the time of the first Scotch raid, it had fallen to £5. This was one of the most terrible periods in English history.

Robert de Wilughby is the next we know of, followed about 1367 by Nicholas de Bretteby. After a long interval we find John made abbot in 1462. Abbot John only ruled two years, and was succeeded by John Whally, who in 1501 was followed by John Bethom. In 1503, Lawrence Marre took office, and in 1516, John Parke. He was succeeded in 1525 by the last abbot, Richard Ponsonby, no doubt of the Hale family. (There was a Matthew Ponsonby, a monk at the time.) About 1536, he was compelled to yield up the abbey into the hands of the Commissioners of Henry VIII., headed by Thomas Leigh. To this very Thomas Leigh in 1538 Henry VIII. gave the abbey. Leigh pulled off the roof, sold the lead and all else he could, and so reduced the church to a ruin. The convent was no doubt used as a dwelling-house. But the abbey remains, magnificent still, a mighty memorial of the good works of its founders and inhabitants. The founding of an abbey was equivalent in its day to the gifts of a Carnegie, and the institution was a church, hospital, and school in one. Their faults are forgotten, their work remains.

Many centuries have been numbered
Since in death the baron slumbered
By the convent's sculptured portal,
Mingling with the common dust;

But the good deed, through the ages
Living in historic pages,
Brighter grows and gleams immortal
Unconsumed by moth or rust.

Modern Owners.

Sir Thomas Leigh left the abbey to his nephew, another Thomas Leigh, whose wife, afterwards married to Patrickson, is buried in Ponsonby Church. Their son, Henry Leigh, succeeded, and it was sold to Sir Richard Hutton, Judge of Common Pleas, who exchanged it with Mr. Kighley for Goldsborow in Yorkshire.* Kighley sold it to Sir Richard Fletcher, and he gave it to his daughter Bridget, who married John Patrickson of Castle How, Ennerdale. Their grandson, Richard Patrickson, sold the mortgaged estate to the heirs of John Burgh of London, they sold it to Mr. John Tiffin of Cockermouth, who left it to his grandson, John Senhouse, with remainder to his granddaughter, Eleanor Senhouse, who married Alexander Hoskins of Higham, Cockermouth. John Senhouse left it to his son, Joseph Tiffin Senhouse, whose daughter was the late Mrs. Irwin. From Mrs. Irwin it went to her sister, Miss Sarah Senhouse, who gave it to the Rev. S. Minton, the heir-at-law and great grandson of Eleanor Senhouse. Mr. Minton sold it to Mr. Thomas Rymer, the late much respected "Abbot of Calder."†

Sella Park.

The road from Calderbridge to Sellafield runs past the picturesque old *private* mansion called Sella Park, which can be well seen from the gate. It stands in the lordship of Calder and was formerly a deer park belonging to the abbey, no doubt also used for cattle. The literal meaning of

* Perhaps alluded to on the stone at Thornholme.

† For a more exhaustive account of the abbey the reader is referred to Loftie's *Calder Abbey*, Bemrose & Sons, Derby.

Sella Park is — the enclosed dairy pasture — 217 acres of good land. At the dissolution it appears to have been granted to the Flemings, as in 1594 Sir Henry Curwen of Workington Hall (who received Mary Queen of Scots there in 1568), purchased Sella Park and the lordship of Calder from Thomas Fleming, and gave it to his second son Thomas, who died there in 1653, and was buried at Ponsonby.* His son Darcy, who is said to have built the present house, married Isabel, daughter of Sir Wilfred Lawson, and had seventeen children, the thirteenth of whom ultimately succeeded to Sella Park and Workington Hall. It was purchased about 1770 by George Edward Stanley, in whose family it still remains.

It is a fine old Jacobean house, added to and altered in modern days, but very picturesque with its many mullioned windows. The older part is an oblong building with stout central wall longitudinally, carrying a double gable. In the eastern front section the present library and dining room were formerly one large hall, with large fireplace at the south end. Above these was another great room, now divided into many apartments, which has at each end very fine massive fireplaces of the 17th century. There is a good newel stair, and in the western section a fine broad staircase with old oak balusters, the low gradient of which makes ascent easy. On the parapet of the leads someone has cut "R H 1753." Under a tree in the garden is the semicircular head of a doorway, with 17th century moulding and the letters "D C" in the centre, probably the original door built by Darcy Curwen.

* Darcy Curwen's *Journal*.

VIII.—ST. BRIDGET'S, AND ST. JOHN'S, BECKERMET.

Chapter VIII.

Old St. Bridget's—Crosshead—Altar slab—Crosses—Inscriptions—Bells—Advowson—Manor of Great Beckermet—Of Little Beckermet—St. John's Church—13th century door—Fonts—Fragments—Graveslabs—Cumbrian crosses—Norse crosses—Chalice—Pitchpipes—Advowson.

A LITTLE west of Sella Park is the curiously-named hamlet of Yottenfews, where a road branches off to the right and runs with many a curve and twist to Beckermet. Just before reaching the village, a road on the left leads under the railway to St. Bridget's, commonly called "Old St. Bridget's," or "The Low Church."

The church stands about half a mile from the village, on sloping, treeless ground, with a swamp close by, and has rather a melancholy appearance, as if aware of its deserted condition. It is now almost disused save for funerals. So lonely is the situation that even now scarcely a house can be seen from the churchyard. St. Bridget, or St. Bride, was an Irish Saint, who lived in the sixth century, and the foundation is undoubtedly very ancient. From the appearance of the chancel arch the church was rebuilt in the 13th century, and consists now of nave, chancel, and bell turret. The south porch had disappeared before 1840, and a south door in the chancel and two windows with round headed lights were also built up before that date. A carved cross-head is built into the east wall of the chancel, but is covered by the roughcast.*

The appearance of the interior is depressing. The only object of interest is the ancient stone altar slab, long used as

* The late W. Dixon, Market Place, Whitehaven.

a pavement flag, but now placed as part of the communion table. On it can still be seen five rudely-cut crosses, supposed to refer to the five wounds of Christ's body.

The font is of commonplace 18th century type, a square pillar with larger square foot and head, in the last a very small bowl.

The Crosses.

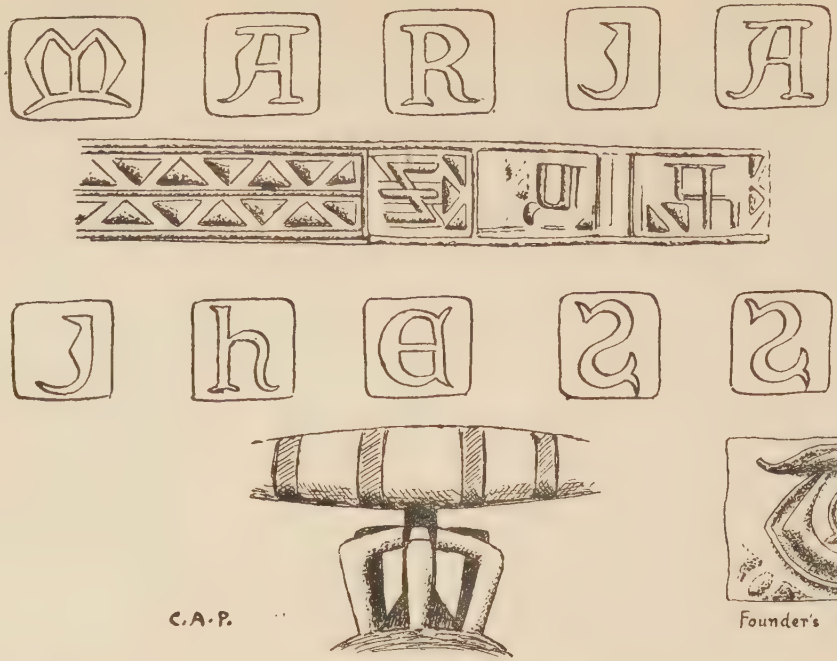
On the south side of the church are the lower ends of two cross shafts, close together. They are of the type best known in the Pillar of Eliseg in Denbighshire (ninth century or earlier), being cylindrical below and square above. They differ from the Gosforth shaft in having a ring of cable moulding round them where the square and cylindrical portions meet.

The celebrated inscribed pillar is of red sandstone and has a vertical groove below the inscription and a round hole in each "face" of the round shaft. The latest reading of the inscription, taken by tracing, shews the letters to be Irish minuscules, and the first line to be wanting. Mr. Collingwood and Mr. J. Rogers suggest, "(This cross was) made for John mac Cairbre gone to rest in the keeping of Christ. Be gracious to him O Christ!" the language being Manx Gaelic and referring to the place Carbery. Cair-n-arfon is close by. The other panels are filled with much-damaged spirals, resembling those on the Haile fragment. (Plate VIII., 3). On the socket are several cup marks.

The second pillar, of whitish sandstone, is ornamented with simple plaits in double rows, and has two bands round the circular portion. The socket is too large, and split. The cross-head said to be built into the east gable should be remembered.

The bells both date from before the Reformation. They are a pair, and from the same foundry. The north bell, the tenor, is 17 inches in diameter and 15 inches high, and has all six canons broken off. It has round the shoulder an inscription of five letters, Lombardic capitals, set some distance apart, which read M A R I A. The remaining space is filled up with a piece of geometrical ornament and three letters upside down.

On the rim of the bell is the founder's mark, a Lombardic capital T upside down.



MARKINGS ON BELLS, ST. BRIDGET'S, BECKERMET.

The south bell, the treble, has gît and six canons, and measures 12 inches in height and 14½ inches in diameter. Same ornament and three letters, but this time not upside down, and same founder's mark. The five letters are J H E S S, the two letters S being reversed. I think they are meant for Johannes, the bells being dedicated to St. Mary and St. John. The lettering is very like that on the Eskdale and Waberthwaite bells, and is not later than 1450.

The church was appropriated to Calder Abbey very early, probably by 1160, as the incumbent is termed soon after "vicar." At the dissolution it was granted to the Flemings, a yearly charge of £5 having to be paid to the curate. About 1642, John Fleming gave it in marriage with his daughter Bridget to Sir Jordan Crossland, Kt., of Haramhow, Yorkshire, and after passing through the Patrickson (of the abbey), Todd, and Gaitskell families, it came back by purchase into the hands of the owners of the abbey, for the third time.

At New St. Bridget's, Calderbridge, is a very plain chalice, Newcastle make of 1779, and a tray, used as a paten, of 1784.* Modern flagon and second cup.

The manor of Great Beckermet (St. Bridget's) has always been in the hands of the Lord of Egremont, but one estate within it, called Calder Lordship, was, as before stated, granted to the Flemings, and is now the property of the Earl of Lonsdale. The Calder Abbey estate, having been seized by the Crown and regranted, must surely be held direct from the Crown.

St. John's.

The pretty village of Beckermet is oddly situated at the junction of three parishes, in a hollow, at the confluence of Kirk Beck with its tributary Black Beck. Few people are aware that there is another Beckermet in Yorkshire. The history of the manor of Little Beckermet (St. John's) is soon told. Given to the Flemings in the 12th century, it is theirs still.

The church of St. John the Baptist is a picturesque building, advantageously placed for effect on a steep mound

* R. S. Ferguson.

which appears to have been artificially scarped, at the junction of the becks, but not between them. From the many ancient grave slabs and crosses found there it is evident that the foundation was very early. About three feet under the church floor are grave kists formed of rude freestone flags, one of which has been removed to the churchyard. Sufficient fragments remain to shew the early English church was beautiful, but nothing more is known of it until 1800, at which date there was "a very small church with square-headed windows and a south porch, approached by steps beginning near the bridge, and a little belfry between the chancel and the nave."* The position of this bell turret is presumptive evidence that the building dated from before the Reformation, as this was the position of the "sanctus bell" rung by means of a rope hanging down into the church at the moment of the elevation of the host.† The floor was of earth, the seats black oak forms, and there was no door, a hurdle being placed across to keep out sheep, &c. In 1810, the church was badly rebuilt 12 feet wider, but without foundations, which necessitated the building of the present church in 1878.‡ It contained, however, a beautiful west doorway of 13th century work with crocketed gable, probably built by the monks of Calder. This was rebuilt as the south door of the new building. Tradition says it came from a little chapel on Yeorton Brow, but it seems much more probable it had been preserved from an earlier church. The lower ends of the gable terminate in monks' heads.

There are no less than four fonts:—1. The font at present in use. 2. Another in the north aisle about 50 years old, very like the Netherwasdale specimen. 3. Another outside by the south door, 18th century, a square pillar with square head and tiny bowl. 4. The old font, the best of all, in Mr. Isaac Selkirk's yard.

At two periods there has been a rage for casting out the old fonts and using small inferior ones, or basins; first, soon after the Reformation, and secondly, at the beginning of the 19th century.

* Rev. W. Gabbott. Drawing in possession of Misses Bewley.
† Probably in the main an early English church, 11th century (Canon Knowles).
‡ Rev. W. Gabbott.

Mr. Selkirk's font is of red sandstone, plain, massive, and octagonal, is 29 inches high and 33 inches broad, the diameter of the deep bowl being 20 inches. The base is missing. Holes remain in the lip, into which staples have been wedged with lead to form the hinges and fastener of the cover. The central drain is plugged up with lead, possibly with part of the lining which once existed, as shewn by the groove round the lip. It is of pre-Reformation date, not later than 1500, and may be older. It is to be hoped that it will one day be restored to a place in the churchyard.

At the churchyard gate are some interesting fragments of the older buildings. 1. A piece of early corbelling consisting of round pellets cut on a stone, which was part of an older monument, as it has incised on its side part of a sword or other weapon. 2. The socket of an iron gable cross. 3. A piece of corbelling, shewing a human face between two projections of severe early English character, very like one on a larger scale lately dug up at Calder Abbey. 4. Another piece shewing decorated corbelling.

Near the south door is an enormous graveslab, which, like others in the church, probably marked the tomb of a Fleming. It has a cross formed of four circles and a large sword with curved guard. (Plate VII., 40.)

Considering the small extent of the burial ground to the south of St. John's Church, the number of ancient monuments is astonishing. St. Bridget's and Haile have each two crosses; Gosforth (second to none in point of interest), has four; but St. John's is easily first with fragments of at least six.

Outside the west door are two, of white freestone. The head of the first has bosses and spines, pellet work, and something resembling a triskele or a triquetra; below are debased spirals. It connects the spiral crosses with the Anglian "hammer headed" examples, * of which it seems to be an imitation. The headless shaft with its rude irregular spirals, like a child's attempt at drawing a tree, is like a cross at St. Bees and a fragment at Haile. "Spiral" crosses are "assigned to the British period,"† say from 700 to 1100. It

* Collingwood. † Knowles.

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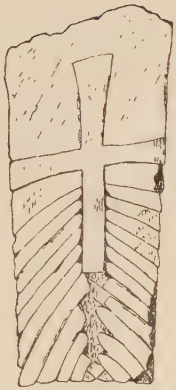

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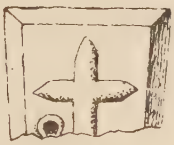

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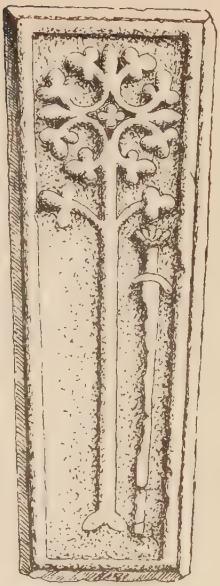

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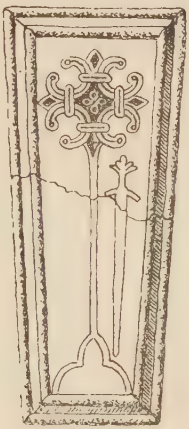

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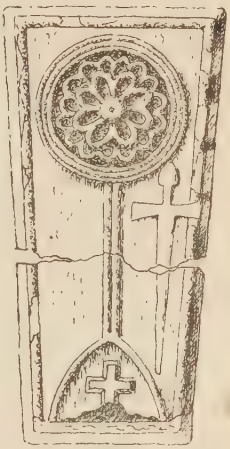

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PLATE VII.

GRAVESLABS AT ST. JOHN'S, BECKERMET.

is convenient to call them "Cumbrian." They are imitations of Anglian work, done by Cumbrian Britons when in subjection to the Angle.

Inside the church every window cill bears its interesting relic. The south windows have graveslabs, the first two pretty fragments of about 1230; the second a pointed cross-head of the same date,* and an earlier and ruder one; the third has a slab with fanciful cross, sword with curved guard and trefoil arch at foot;† the fourth a cross-head like a sunflower within three circles, a sword with immense straight guard, arch with Latin cross at foot, a poor design.‡ These two are about 1300. On the north side, the most easterly window has parts of a third cross of red stone, rich with "thunderbolt" and dragonesque patterns, Norse in character, eleventh century. The small fragment formed the neck of the cross, which was about six feet high. In the next window is a fine socket stone, which seems to belong to this cross, rudely shaped, but carved on top, sides and end with interlacings and rings.

In the next a fourth cross fragment of the same kind as the last, part of which has been intentionally defaced. Large dragon heads occur upon it.

In the next window another cross of the same kind of design, but of different execution. It has the "thunderbolt," and is known as the "drilled shaft," the drill holes being very marked. One part is defaced, possibly by sharpening tools.

In the next two pieces of fine dogtooth moulding, about 1200.

In the west window a very early graveslab with plain cross with slightly widening ends. From the cross parallel incised lines slope downwards to the edge of the stone. (Plate VII., 41.)

At the east end of the north aisle is a fragment of a late cross, with interlaced work rudely executed and debased into a flat ribbon of the "ear shaped" pattern. It has been at some period made into a window cill.

Yet another graveslab, in the workshop of Mr. Trippear, and soon to be restored to its proper place, was found by him

* † ‡ Plate VII., 42, 44, 45.

in pulling down an outhouse north of the church.* It has within a raised border, a pretty cross-head of somewhat unusual design, from the stem of which spring branches ending in trefoils. The interrupted ends of the four circles which form the head also end in trefoils, and there is a rose in the centre. Sword with hilt and curved guard, like another in the church. The difference in size between these slabs and the vast stone at the west door is very marked.†

Built into the south wall of Croft House over the kitchen door is another interlaced fragment hidden by cement, placed there without Mr. Steele's permission and against his wish.

St. John's has modern plate, also a chalice of about 1680, inscribed "This belongeth to the Parish of St. John." No marks. Also a pewter plate with several marks.

There are two pitch pipes in existence. One square, of bay wood, 13½ inches long, last used in 1860, now in the hands of the Misses Bewley. The other is round, made of turned apple or beech, 12 inches long, probably the older of the two.

The church was given to Calder Abbey by Sir John le Fleming in 1262.

After the dissolution it seems to have been held by the Crown until about 1700, when it was purchased by Richard Patrickson of the Abbey, from whom it passed through the Todds and Gaitskells to the Burns Lindows.

There are many curious place names here, such as Yority. Just outside the parish is Gibb Tarn, which would well repay further excavation; also Braystones, close to which are a conical knoll called Feulow and a field called Maiden Castle. A few years since, in digging a well in the late Mr. Isaac Hutchinson's garden, several Roman bronze coins were found, said to be of the reign of Commodus. Some are in the British Museum, others in the possession of Sir Joseph Hutchinson. A deed of 1390 mentions Richard de Braystanes, son of William, son of Luke (Fleming MSS.).‡

* Plate VII., 43.

† Another slab, said to be in a stable near the Royal Oak, I have been unable to trace.

‡ Reginal, son of Adam of Braithestanes, broke up the waste land there, about 1310. (Hornby Chapel MSS.)

IX.—CAERNARVON CASTLE.

Chapter IX.

The "High Street"—Street Bridge—Coneygarth—Caernarfon—Bravery of the Cumbrian—Yeorton—Querns—Barwickstead collection—The Northman—The Norman—The Flemings—The Castle abandoned—The name Beckermet.

By rail from Seascale to Beckermet 4 miles (change at Sellafield). By road 5¼ miles, via Gosforth 5¾ miles.

ABOUT a mile and a half north of Calderbridge the "High Street," which is probably on the later Roman track, following in its turn an older British way, crosses the Kerbeck by Street Bridge. Looking at the bridge from below, it is easy to see it has been built in four sections of at least three different periods. North of it Yeorton Brow, artificially embanked and sunk, runs up the steep slope of a grassy hill, with an undulating plateau on the top, strong on the east, south, and west, and weak on the north, called Coneygarth and Mill Hills. Of this place an account was written over 200 years ago by Sir Daniel le Fleming as follows:—

The manor and town of Beckermet are placed near the middle way between Calder Abbey and Egremont, being about two miles from either; and the high street, or great highway leading betwixt these two places, passeth through this, through which also a little beck or river, called Kerbec, doth run; in this manor there is a mount or hill whereon there is yet to be seen the ruins of a notable fort or castle of an oblong square, the dimensions whereof (though not much less than what they were at first, by reason of that the earth is much shrunken down and altered by ploughing) are as followeth, viz; the length of ye castle within the ditch (from east to the west) is about 100 yards; and ye breadth thereof from north to south is near 90

yards; on either side of the ditch there is yet visible a great bank of earth, and ye ditch at the top is about 12 yards broad, and at ye bottom about 8 yards, the depth of it is about 12 foot. The main entrance into the Castle hath been at ye east end thereof, there being yet visible a deep and broad way leading thereunto from ye High Street, or common road, near unto which it is placed. Another entrance into this castle hath also been at ye west end, opposite to where there is near ye same, in ye edge of ye mount, a little round hill artificially raised, and now called Coneygarth cop. (. . . . ye grounds about it being now called Conygarth, probably from its having been anciently a cony-warren), of about 12 yards now in heighth which at ye top is near 6 yards in breadth, and whereupon, as it should seem, some keep or watch tower hath formerly stood from whence ye watch men might have a fair prospect over all ye country about, and might easily view a great part of ye adjoining sea. By the country people dwelling thereabout the place bears ye name of Caernarvon Castle.

The word Coneygarth has, of course, nothing whatever to do with rabbits, but means "the King's or Chieftain's enclosure." Mr. John Rogers says, "*Ar mhon* (arfon) means 'over against Mona'; in Wales *Caer-n-arfon* is 'the castle over against Anglesey (Mona)'; in Cumberland it is 'the castle over against Man (Mona).'" The word "castle" was added late in its history, perhaps after its destruction, for it never was a castle in the proper sense of the word. There is a Coneyside at Coulderton, about two miles away, also a cop.

As the name is British, it is probable that a tribe of Cumbrian Britons or "Welsh" had their "caer," or encampment, on and around this hill. We do not need to suppose a mere collection of wigwams. This dry hill was possibly a stronghold even then, for the post Roman Briton was not the helpless savage commonly represented. No doubt for thirty years after the Roman help was withdrawn they were much harassed by the Picts and Scots; but the Picts were repelled, and about 450 the Briton had the upperhand and was raiding the Scot. Gildas, writing about 550, said the Britons became "rich and luxurious"; but they fought bravely under their native kings against the Angles of Northumbria for over 200 years. "King" Evelin of Ravenglass was probably a British kinglet, and a chieftain of the kind may have ruled Caer-ar-mhon; to be dispossessed after 700 by some Angle

SITE OF CAERNARVON CASTLE.

leader, whose son may well have married some Christian British maid, and have been commemorated at his death by a white "spiral" cross, such as we see at St. John's Church to-day. But all this is speculative. There were "Welsh" speaking people about even in the 12th century, who called the place Caernarvon whether they occupied it or not, and the Normans adopted the name handed down to them. The Angles came into the land, settling by families, not by tribes, and to them the Roman Camps were unsuited. Sir Daniel accurately describes the moated mound and basecourt, formerly supposed to denote an Anglian "burgh," but now considered to be the remains of the earliest Norman defences. We trace Angle influence in the "spiral" crosses at St. John's, and Yeorton has an Anglian sound.* Another such mound and part of the ditch exist at Aldingham in Furness, which came into the possession of the same family as Caernarvon.†

The "principal entrance on the east" is plain, running up the slope from the gate on Yeorton Brow at the one point where the new road remains at its ancient level. At the west end an old ramp runs up the south side of Mill Hills from the barn to the top. I take this to be Sir Daniel's west entrance, as it immediately adjoins the cop, which is still about 90 feet above the plain of the Kerbeck. Only faint traces of the ditches can be made out, the banks have no doubt been dug away to fill the trenches, and the "motte" shews signs of the same thing. The view of land and sea is very extensive, and the site high and dry, though the hill contains a good supply of water.

The *Anglo Saxon Chronicle* tells us King Eadweard, son of Alfred, who came to the throne in 901, was a great builder and rebuilder of burghs; which proves that many dated from the ninth century and possibly earlier. Some are now towns, as Nottingham, Derby, Bedford. The Nottingham burgh

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* Possibly from "heord" and "tun"—the herdsmen's settlement—but more likely to be from some Norse form, such as Hjardartun, Hjardtun, having the same meaning; loose forms of speech which would soon spring up amongst Norse Settlers in England. Hjardarholt occurs in the Egil Saga.

† Other mounds like Caernarvon are to be seen at Whitehall; Downhall, Aikton; Over Denton; and Headswood, Irthington.

was doubtless on the Castle hill of Nottingham, which is a natural fortress.

No less than six perfect pairs of granite querns (handmills for grinding corn) and fragments of several others have been ploughed up on Coneygarth. One pair is at Rheda, another at Springfield, a third was given to Major Fletcher. The rest are in the possession of the owner of the site, J. D. Thompson, Esq., of Barwickstead, Beckermet, in whose billiard room, which is a perfect museum, are the following pre-historic relics :—

1.—A magnificent polished stone axe of fine veined greenstone, 11½ inches long, with traces of the wear of a haft, quite perfect, found at the Bogholes, near the railway bridge over the Ehen at Sellafield.
2.—A large stone hammer, found at Woodend, Ulpha.
3.—A celt or chisel of very hard stone, with curved cutting edge.
4.—Polished oval stone implement, with indented hollow on each side, and small perforation in centre, joining them, apparently picked out with a pointed tool, probably a hammer stone, the indentions being for the finger and thumb.
5.—A cast of the stone axe in its handle, found at Ehenside Tarn.

When the Norseman came over sea, he seems to have settled about a mile away at Godderthwaite*—*godha-thveit*—the lawman's cleared land, or from *Gudda*—short for Gudridr, Gudrid's clearing. He had a dairy farm at Stepheney,† and buried his dead at St. John's.

In the early 12th century the Norman came.

Baldwin of Flanders, a man who loved to be on the winning side, sent his kinsman Michael, whom he knew to be a valiant man, to assist William the Conqueror. Michael le Fleming (the man from Flanders) was sent north by William against the Saxon chiefs Edwin and Morcar, and rewarded with Gleaston and the manor of Aldingham in Furness. He lived to a very advanced age‡ and received from William de Meschines the manors of Beckermet, Frisington, Rottington, Weddicar, Arlochden, Kelton, Salter and Brunrigg in Cumberland.

* Written Godithwait in 1390 (Fleming MSS.). The lawman was the Godi.
† Written Stavenerge in 12th century, like Sizergh, Ninesergh—Stephen's dairy farm.
‡ West.

Sir Michael died soon after 1153 and was buried in the Abbey of Furness. His second son, Sir Richard le Fleming, knight, succeeded to the Cumberland estates and some lands in Lancashire, and was seated at Caernarvon Castle, Beckermet. He acquired the fishery of Thurstan water (Coniston), died before 1207, and was buried in Furness Abbey. His only son, Sir John le Fleming, of Caernarvon Castle, knight, gave about 1241 the church of Arlecden and land in Beckermet to Calder Abbey, and at some other date the church of St. John, Beckermet. He is supposed to have been a crusader, but died in his bed in the reign of Henry III. and lies buried in the chancel of Calder Abbey, where his effigy is still to be seen. (See Calder Abbey.)

His son, Sir Richard le Fleming, knight, married Elizabeth, daughter and ultimately heiress of Adam de Urswick, in Furness, a man of Norse descent, his ancestor being named Bernulf.* By this marriage he got the manors of Urswick, Coniston, Claughton, and Carnforth (Kerneford),† and abandoning Caernarvon it seems, built about 1250 Coniston Hall, where he resided. According to Denton, after the marriage "this castle was allowed to fall into decay, and at last was demolished. This may be true, but there seems little doubt but that this Sir Richard lies buried in the Abbey of Calder."‡ He died about 1270, and at Calder Abbey is part of an effigy, on the canopy over which are a crescent and a star, which Dugdale says formed the badge of Sir Richard and appeared upon his seal.

Early Norman defences consisted greatly of palisading. When the owners grew wealthier they sought more ambitious or more comfortable dwellings. There is no sign of stone on the hill, nor do the old accounts make mention of any except in the following instance:—

(Fleming MSS., 3887). "St. Bees. Richard Jackson, (master of the school), to Sir Daniel le Fleming. Near Beckermet at the foot of a hill called Carnarvon Castle in an old wall I met with a hewn stone, though part of it is broken

* Collingwood.

† West.

‡ "Caernarvon was abandoned, then erased." West, p. 259.

off, yet it carries fairly with it this inscription. On the one side DOMIN : RICARD. On the other, THA : BET : SP. O. RS. The point at every letter (*sic*) may pose one unaquainted with the Saxon abbreviations."

It is to be hoped that this stone may yet be found, and its curious inscription be interpreted. The letter is dated July 24th, 1690. Is it Sir Richard le Fleming or a priest (see Waberthwaite) who is commemorated ?

And so Caernarvon Castle goes out of history, a forgotten stronghold of bygone races. After the sword the ploughshare. But it is pleasing to remember that the Flemings hold the manor of Beckermet yet, and that the Stanleys, direct descendants of old Sir John, own an estate close by.

The name Beckermet is usually set down to mean—"the meeting of the becks"—a solution founded apparently on one only of the many known forms of the word. True, the Yorkshire Beckermet (on the Wharfe, once the property of the Lord of Egremont like the Cumberland place), has had the same meaning applied to it ; but why, out of the hundreds of stream junctions, should these two places be picked out as the place names ? Again, the Yorkshire place is also written Beckermond, Beckermonds. Here, in Cumberland, Beckermond—mont—month, are well-known forms, and probably the oldest forms. Becchiremond occurs in a 12th century charter.

We can only infer at present the exact site of the place first called Beckermet, as implied by the meaning of the word, until search in early documents has decided the original spelling ; still with the parallels Egremont—mond (to-day often Egermet), already given as "the mote hill or burh by the Egen" ; Beaumont, certainly the burh ; Eamont, probably first the name of the burh afterwards transferred to the river, it seems probable that Beckermont means "the mote hill or burh by the beck." The Flemings seem always to have been "of Beckermet," and the manors of Frizington, Rottington, Weddicar, Arlochden, Kelton, Salter, and Brunrigg are spoken of as fees "of Beckermet" ; which would scarcely be the case if the name did not refer to the Castle hill. "We infer," writes Mr. Collingwood, "that Caernarvon Castle was Beckermet, the name being extended

to the churches and village situated on the Flemings land. I do not know this for certain, but it seems likely. In Icelandic or Norse Bekja-mót, without the r in the middle, signifies "the meeting of the becks," and Bekkjar-mot (without accent) or mont "the mote hill of the beck" not "of the becks." If we are right we must look for the original Beckermet not at the junction of the beck with the Ker, but on the hill, as at Egener-mot, "the mote hill of the Egen," with Egener, the true Scandinavian genitive singular from Egen, as in Egenerdale (Ennerdale)."

Thus we have a vision of a remote race calling the stronghold Caernarfon; newcomers calling it Bekkjar-mot; a third race lording it there and styling themselves "of Beckermont"; the newer name extending to the village, while the older clung round the castle ruins, and became forgotten as they disappeared; to be preserved by the diligence of a descendant of the Fleming lords for our knowledge in the present day.

X.—HAILE.

Chapter X.

The village—Old vicarage—The church—Font—Roman altar—Graveslab—Spiral cross—Norse crosses—Tombstone—Plate—Place names—The manor—The Ponsonbys—The hall.

From Seascale 7½ miles, from Gosforth 5 miles.

THE village of Haile may be reached by turning to the left just before coming to Calder Abbey and keeping straight on for two miles; or by following the main road north of Calderbridge and turning to the right after crossing Blackbeck. The little village has a quaint old-world look; at the smithy the road turns off to the left, passing some ruins which contain rough work of the early 17th century, called the Old Vicarage. It then descends a steep hill to the church, which lies in a deep dell on the banks of the Kirkbeck. The hill is dangerous for cyclists.

The church consists of nave and chancel, bell turret of good design, west porch and tiny vestry, the last having been added in 1883. The thickness of the nave walls and the fact that there is no chancel arch shew considerable antiquity. The chancel, which is narrower than the nave, is shut off by a carved oak screen. The dedication is unknown.

The font is almost a facsimile of the vestry font at St. John's and the Netherwasdale specimen. Date about 1850.

Built into the wall of the vestry are three sculptured stones, found when the plaster was taken off the walls in 1883. Previous to this restoration the pulpit stood against the south side of the nave, as at Netherwasdale. Behind it a lettered stone was found in the wall just above the floor, which was identified by the writer as a Roman altar. It is a plain block

of red sandstone, any decoration that it may have had has been broken off, but the inscription is uninjured and easy to read. It is in nine lines,

DIBVS
HERCVLI
E·T
SILVANO
F·E
PRIMVS·CVAR
PRO·SE ET
VEXLATIONE
V·S·L·M

DIBVS is an irregular dative plural of DEVS peculiar to inscriptions. E·T in spite of the stop must mean ET. FL·E PRIMVS are the names of the dedicator, PRIMVS being the cognomen. The long spur of the F shows that FL are intended, the letters being ligatured. This would read FLAVIVS, but that Flavius, being a gentile name, should occupy the second place. The whole may read FELICIVS ENNIVS PRIMVS. ENNIVS PRIMVS occurs on an altar in Wales. CVAR is the puzzle of the inscription. The C touches the V, and may be intended to be ligulate. It may mean CVRATOR, the office held by PRIMVS; which word occurs on a stone found at Cilurnum on North Tyne, now at Alnwick Castle. A mistake in spelling is uncommon in Roman inscriptions, but this is a very natural one. Dr. Hubner of Berlin thinks that if not CVRATOR, it must be CVSTOS ARMORVM, keeper of the weapons. Mr. W. Thompson Watkin suggests QVAR, and thinks it refers to the nationality of the dedicator, who has been of the tribe of the Quariates, a people of Gallia Narbonensis (south-eastern France, conquered by the Romans about B.C. 115).

According to Mommsen a curator was an officer who shared the command with the tribune or prefect.

The letters of VEXILATIONE are crowded and the I is ligatured with the L. Ligature was especially common about A.D. 220, which may be a clue to the date of the altar. The inscription concludes with the usual formula VOTVM SOLVIT LVBENS MERITO, the whole reading,

Dibus	To the Gods
Herculi	Hercules
et	and
Silvano	Silvanus
Felicius Ennius	Felicius Ennius
Primus Curator ?	Primus the Curator
pro se et	for himself and
vexilatione	the troop
votum solvit lubeus merito	in performance of a vow willingly to a deserving object

How this altar came to be built into the church wall there is no evidence to show. Possibly it was brought from Egremont, one and a half miles away.* Altars to Hercules, god of strength, are not uncommon ; while among the lesser Roman deities, Silvanus, god of forests and hunting, seems to have been specially revered. Altars to him have been found at Birdoswald, Moresby, Netherby, and Newcastle. It is easy to imagine how the officers in the heat of a successful and dangerous hunt of some particularly truculent wild boar or other beast, vowed an altar to these gods.

A second stone bears a plain wheel cross. It was found in the churchyard wall in 1880, and is the smallest grave-cover in the district, probably 12th century. (Plate II., 38.) The third stone is the end of a hood moulding from a square-headed window, with ornament. Fragments of heavily moulded windows were found, also pieces of quatrefoil pillars of unusual section and a broken octagonal stoup.

Built into the south-east angle of the nave outside, where it joins the chancel, is a fragment of a massive churchyard cross, 20 inches broad, of white sandstone. The visible face bears, carved in bold relief, two parallel straight lines running up the centre, from which spring horizontal lines on each side, curving in graceful spirals and ending in leaflets or trefoils. There is no pellet work. It is a cross of the "spiral" type, resembling a cross at St. Bees and the headless shaft at Beckermet St. John's, the design being debased as if copied badly or from a poor model. It may be as early as the eighth century or as late as the eleventh.

* Mr. John Dixon, writing 1877, mentions "an inscribed Roman stone formerly in a fence near Hale."

Fixed to the west wall of the churchyard are four fragments of a cross or crosses, much weathered and defaced. The edges are covered with a chain of "ear-shaped" knots of different sizes, and the face of one with a plait formed of three endless bands, each subdivided into three parts by grooves. Canon Knowles attributed them to the 11th century. They may be later than that, as they seem like a fragment of St. John's, to be debased Norse patterns which have lost their dragonesque character.

In the churchyard is a tombstone closely inscribed in capital letters with the following inscription, which when disentangled is found to be in doggerel rhyme,

Here lieth under this ston
The body of William Harrison
He lived peaceablely all his life
Ending his dayes without any strife
His prayers often to the Lord did send
Soe hoping he made a hapy end.
Aprill the sixt day 1700.

Church Plate.—Elizabethan chalice, with band of ornamentation round bowl, 5½ inches high, foot much damaged, date letter 1571-2. In this year Grindal of St. Bees, Archbishop of York, requested his clergy to use "a Communion cup of silver" only. Also an enormous silver cup 10½ inches high, bell-shaped bowl with slight lip, sharp-edged moulding on stem, sacred monogram and a crucifixion on the side, inside the foot "Hale 1861." Paten to match. Both are of Newcastle make 1772-3, and are said to have formerly belonged to a church in Whitehaven.* Pewter tankard six inches high and a pewter plate.

The register commences in 1543.

At the northern extremity of Haile is a place called Castley Hill, and at the head of Uldale, which is either "Ulf's dale" or "the wolf's dale," is Lagget, which apparently means "the cleft," "the gash caused by a sword stroke," a name which fits the place well. Other curious names are Brayshaw —the wood on the slope—Wedding Shaw, and Tortolacate.

* Ferguson.

The manor of Hale was granted early on to a family who took the name, and about 1260 was held by Alexander de Hale, whose daughters Agnes and Constance held it in 1294. One of them seems to have married Christian, but Agnes brought her share to the Ponsonby family, who eventually got the whole. Punzun, who gave his name to Ponsonby parish, had a son John, whose son Richard was living in 1256. Then follow Alexander (1310), William (1330), and Robert (1370). In 1578, Simon Ponsonby held Hale. His son, Henry Ponsonby, had two sons, Sir John and Henry, who accompanied Cromwell to Ireland in 1649. Sir John became ancestor of the Earls of Bessborough and Henry of the Crotto family.

From Sir John's first marriage the Ponsonby family continued in possession of Hale until 1814, when it ended in a daughter Dorothy, who married John Fisher, who assumed the name of Ponsonby. Their descendants still hold this manor.

The Hall, which has been for centuries the abode of the Ponsonby family, is a quaint old mansion full of narrow passages, sudden turns, and small unexpected doors, the kind of place where one might expect a first class ghost story. The drive to it runs under an arch, once the gateway to the courtyard, the walls of which were removed about sixty years ago. Over the arch is an old turret, on which is a slab bearing the arms of Ponsonby, gules a chevron between three combs, argent, said to allude to the tradition that an early ancestor was barber to the King. The south-west front of the house has four gables in a row, the last three of which appear to be older than the front gable. In the servants' hall, once the kitchen, is a fine chimney arch, closely resembling that at Gosforth Hall. To the right of this is a pointed doorway, with masons' marks, leading into a passage*; in the east corner of the room a passage communicates with a porch which has a pointed door, over which is a stone carved with a cross fleury and I.P. 1625, probably referring to Sir John Ponsonby, born in 1608. In the north corner of

* The passage is of the same date as the front gable, the pointed door having been in what was originally the outer wall.

the kitchen a third doorway gives access to a nowel stair, built out as a turret, as at Gosforth Hall. On the front stair is a figure in plate armour and another in chain mail. Several curious pieces of armour hang on the wall, also a quaint print representing the road to the Derby, with the couplet,

> When we're rich we ride in chaises,
> When we're poor we walk like blazes.

The present back door of the house has an ornamented Tudor arch,† over which is SP. 1591. AP., referring to Simon Ponsonby and his wife Anne Eglesfield of Alneborough Hall. His father John died before 1578, hence the other inscription must belong to John son of Simon.

A quern is preserved in the garden.

† Possibly the original front doorway.

XI.—DRIGG.

Chapter XI.

Low Moor—Drigg Well—Effect of lightning—Pearls of the Irt—The church—The name Drigg—Lads o' Drigg and lasses o' Beckermet—Races — Hall Carleton — William Thomson's notebook — Stoneaxe.

ADJOINING Seascale lies the parish of Drigg, which is divided by the river Irt into two portions, Drigg and Carleton, the latter lying between the Irt and the Mite. The road from the Herding Neb runs almost direct to the Camp at Ravenglass, fording two rivers on the way, and may be on the track of Agricola's road. It passes between Stenney, formerly Stony How, and Low Moor, on which grouse have been killed within memory. On Drigg Marsh, between the Sandhills and the river, is a strong chalybeate spring, called Drigg Well, which was once much resorted to by invalids. The southern end of Drigg lying between the Irt and the sea is composed entirely of drifted sand, and was formerly common, but was accepted by Lord Muncaster about 1800 in lieu of tithes. It is now a rabbit warren.* Shortly before 1814 three hollow vitreous tubes, one of which was traced downwards to a depth of over 30 feet, were observed projecting from one of the sandhills. They were longitudinally corrugated and extremely difficult to melt, and it is supposed they were produced by the action of lightning on the sand.†

The locally famous pearls of the Irt appear to have been known to the Romans. Tacitus and Bede mention British pearls, and Camden says of the Irt "In this brook the shellfish, eagerly sucking in the dew, conceive and bring forth

* For the Gullery see under "Muncaster."

† Jefferson.

pearls, or (to use the Poet's word) shell berries. These the inhabitants gather up at low water and the jewellers buy them." About 1695, a company was formed to search for pearls in the Irt, and Mr. Thomas Patrickson of How Hall, Ennerdale, is said to have employed people to gather £800 worth.* The shell fish is a large bivalve, sometimes nearly six inches long, and is found throughout the river, and even in the Bleng and smaller tributaries. The pearls are still to be found by careful searchers.

The church of Drigg is modern and uninteresting, not even possessing a piece of old plate. It replaced about 1850 a plain humble building having chancel and west porch. "Anselm son of Michael de Furneis gave the chapel of Drog, with appurtenances to the priory of Conishead."† At the dissolution it was granted to the Curwens, who sold it in the reign of James I. to Sir William Pennington. The advowson was sold by the Penningtons to the late Samuel Irton, Esq., and in 1873 it passed to the Messrs. Lindow.

The *Valor Ecclesiasticus*, which values the church at £7 8s. 4d., calls it Digidrege. Denton derives the name Drigg from the Celtic *derigh*, an oak, saying there were many oaks there in the olden time. Mr. Robert Ferguson thought it was from the old Norse *dreg*, from the verb *draga*, to drag away, in allusion to an ancient saying, "Let us gang together like the lads of Drigg and the lasses of Beckermet," tradition averring that this was how the so called city of Barnscar, near Devoke Water, was peopled, the story being complicated by the statement that the men of Beckermet had been slain in battle. Whatever fragment of truth there may be in the legend, which perhaps gives us a glimpse of some ancient raid, it is quite evident that it has nothing to do with the pre-historic settlement at Barnscar, on a mountain miles away, which was in existence centuries before Drigg and Beckermet were so called; but must refer (if to Barnscar at all) to the Barnscar on the shore of Drigg. Here, or near here, the lads and lasses might meet, either at the games, &c., held at the Seascale Doomring, or later in the crowd at the

* Nicolson and Burn.
† Dugdale.

"horse course" established by Sir Wm. Pennington, about 1670, on the sands of Drigg, where races were run annually in May; or later still at the Lakinghow football.

Carleton, an Anglian name, may be rendered, "the farmer's settlement." Hall Carleton bears over its front door in old fashioned characters J A B: 1695.

In Carleton is a small manor of 129 acres, called Thornflatt, held of the manor of Drigg, as Drigg is of the Barony of Egremont. It is interesting as having been, in 1656, the residence of William Thomson, an active and intelligent Justice of the Peace. His notebook, which is still preserved by his descendants, contains a list of about 120 warrants issued, 130 recognisances entered into, and 90 marriages performed by him, between October 27th, 1656, and August 10th, 1658. He was probably an adherent of Cromwell's, and the other magistrates of the district being Royalists, were either in hiding or not trusted by the authorities. By an Act of 1653 a "Register" was appointed in each parish, whose duty it was to keep a register of all births, marriages, and burials, which they seem not to have done at all; and to grant certificates to those intending to marry, after publication of very full particulars of each party for three weeks, in the Parish Church on Sunday, or Market Place on market day.* The couple had then to appear before a Justice with their certificate to be married by him.† The recognisances are frequently for women to "behave" towards their neighbours. The warrants are chiefly for assault, which seems to have been very common amongst all classes. There are several fines for swearing.‡ Mr. Thomson died in 1670.

In Drigg parish are the following curious place names, Scubbra, Cumlands, Slemming Mire, &c.

A stone axe found at Drigg is mentioned by Chancellor Ferguson.

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* W. Jackson.

† "1657. Joseph Senhouse and Dorathie Robinson both of the pish of Gosforth were marryed before me at Hallboulton the 17th day of Novemb. Henry Ben certificate dated the 16th day of Novemb."

‡ "Joseph Herbert was convict the 10th day of March, 1657, before me by the oath of Will Fillbeck (Eilbeck), for the swearinge of five pfane oaths on the same day, viz., three of them by God, one by his troth, and one by his soule." Fine 2d per oath.

XII.—IRTON.

Chapter XII.

The moor and its gates—Place names—The hall—The Irtons—Warburton's pedigree—Real Irtons—Chartularies—Earthwork—Stone weapons—Pele tower—Pedigree—Tradition of Henry VI.—The Lady in Black—Irtons of Threlkeld—Loyal John Irton—Family chapel—Stained window—Avenue—The Irton oak—New roads—The old lord—Mr. Burns Lindow's rebuilding—Pretender bell—Hall sold to Mr. Brocklebank—The lord's mill—Lord's house—Gally's bedstock—Place names—The church—Graveslab—Bells—The cross.

Irton Church from Seascale 4½ miles, from Gosforth (on foot) 3 miles, cycling 4½ miles.

FROM the so-called Holmrook (which is really in Drigg), the road crosses the Irt, turns to the left and runs up Gubbergill into the parish of Irton. At Cook's Gate, which formerly opened on to the common called Irton Moor, it is crossed by the old road running from Holmrook Hall (formerly Bridge End), round what is called "The back of Irton," to Eskdale. The new road, made at the division of the common about 1812, runs straight across the moor to Mainsgate* and Irton Hall. The bridge at the Swan Pool was built in 1791 by E. L. Irton, who made the present road to Santon Bridge, the terminus of which is marked by Force Bank Gate. There is no village, Santon Bridge being the only hamlet save a few houses on the extreme border of the parish, the centre of which is marked by the lonely church, just outside the demesne.

* A corruption of Demesne's Gate, there were also Moorgate and Peasgate.

The parish is divided, by the river mainly, into two manors, Irton and Santon-and-Melthwaite.

The origin of the last two names is uncertain. Santon is not particularly sandy and may be connected with the name Sanctan. Melthwaite is probably, the boundary clearing, and is pure Norse. Mr. Robert Ferguson connected the name Irt with the Latin *irat* from the wandering course of the river, comparing it with the Ourta. It seems, like the names of many other rivers, to be of Celtic origin.

The manor of Santon was held temp. Henry III. and Richard II. by five generations of the Copelands of Bootle. In 1578, it was held by Roger Kirkby, who also held lands in Gosforth. It became divided, and in 1777 was held by Irton and Winder of Hall Santon; later, Irton got the whole.

The name Irton, written by Camden Irtindale, and by Denton Irtondale, appears to be an Anglian word founded on a Celtic root. The cross is an Anglian one, and it is possible the original Irtons were Angles, as tradition places them here before the Conquest.

The Hall is a very ancient house, a true hall, having been the residence of the lord of the manor ever since it was erected. It has experienced great vicissitudes of fortune, has been partly pulled down and rebuilt over and over again, and modernised time after time, until its venerable antiquity has been well nigh lost sight of. Tradition speaks of "the eight towers of Irton," but whether this refers to an early fortification consisting of a series of small towers connected by a curtain wall, or the later extended hall in its prosperous days, is uncertain. There were certainly four towers of sorts once.

The earliest known member of the family was Bartram de Yrton, who was witness to a deed of gift to York Abbey about 1110. The Irton pedigree needs a great deal of clearing up. Mr. Samuel Irton from 1740-60 put together an incomplete pedigree, the earlier part of which rests on the authority of Warburton, Somerset herald, a most unreliable person, of whom the Duke of Somerset wrote in 1750, "he is a bad dishonest man, who must have known the pedigree was false." Warburton gives us, without any evidence as to the truth of his statements, Richard d Yrton "soon after the Conquest,

and about the same time Adam d' Yrton, a knight of St. John of Jerusalem, who followed Godfrey of Boulogne to the Holy Land, and was at the siege of Jerusalem in 1097. During the war he killed a Saracen general, severing his enemy's head from his shoulders at one blow, and so gave rise to the crest (a Saracen's head) borne by the family." This melodramatic story is obviously invented to give a touch of colour. No one under the rank of general will do. The Saracen's head is borne by many families, and we can hardly suppose they all had ancestors engaged in decapitating "generals," especially when we remember the well nigh impenetrable character of the celebrated Eastern armour, which especially protected the neck. But this was Mr. Warburton's way. He goes on to tell us that Adam married Joan Stuteville, apparently one of the family who possessed the manor of Drigg, and had a son *Hugh*, who married Gertrude, daughter of Richard Tilliol of Scaleby Castle, surnamed "The Rider." Their son *Edmund* joined the third crusade under Richard I., and lost his life on the way to Jerusalem in 1190, "in the attack on the Babylonian Caravan guarded by 10,000 horse." All true, perhaps, but we may reasonably complain of so much detail without a scrap of authority. Edmund married the daughter of Edmund Dudley of Yanwath! a curious thing to do, as there were no Dudleys of Yanwath before 1512, at which date Edmund would have been about 350 years old. His son *Stephen* married Jane Dacre, who was surety to King Henry III. for her brother Thomas Dacre, for his safe keeping of the castle of Bridgenorth against the Welsh about 1230. Stephen had two sons, Roger the heir and Randolph, bred a priest in Rouen, afterwards prior of Guisburn, Yorkshire, and from 1280 to 1292 Bishop of Carlisle, a very great man in his day. The elder son *Roger* married Anne Bryon, and had a son William, who married Grace Hanmer of Shropshire, and had issue Roger.

How much of the above picturesque pedigree is fact is not easy to say, but whether these men and women existed or not, other real Irtons of the period are known of. In the Chartulary of St. Bees we find Thomas de Irton as a witness over and over again from 1230 to 1260. Alexander de Yton also occurs, and Adam, chaplain of Yreton. Richard, son of

Thomas, occurs about 1250, also Yvo, son of Hubert de Hirton, holding land in Bolton in Gosforth. Nicholas de Irtona occurs from 1270-1280, and in the Fleming MSS. in 1286. John and Roger de Irton* witnessed a deed in 1285, another Roger in 1330, another Nicholas in 1359 and 1366, and Richard in 1419 and earlier. Of these eleven only two will fit in with Warburton's pedigree. The Chartularies of Guisburn and Whitby contain the names of many Irtons, but there appears to have been another Irton in Cleveland, Yorkshire, to which they probably belong, and it is doubtful which family Bishop Irton sprang from.

No trace of the fortified house of the early lords of Irton remains, unless the earthwork in the park be such. Lysons mentions a stone weapon found near the Hall, and vol. liii. *Archæologia* a flint spear head and polished stone axe found in Irton, and an unpolished celt on Irton fell.† A bronze flanged axe was found at Santon Bridge. The site of the present building is strong on two sides, the ground descending steeply to Frithgill and the Irt. A palisaded ditch probably protected the remaining sides. In the 14th century the family amassed considerable wealth and new buildings were erected.

In 1292, *Roger* de Yrton married Susan, daughter of Sir Alexander de Bassinthwaite, and sister of Sir Alexander Bassinthwaite who was killed at the battle of Dunbar in 1296. Roger became heir in right of his wife to part of the manor of Bassinthwaite, and those of Loweswater, Unthank, and divers other lands. He had a son James, bred a priest, and Adam his heir. *Adam* married Elizabeth, daughter and heiress of Sir John Copeland, who was knighted at the battle of Neville's Cross in 1346, for taking prisoner with his own hand David King of Scotland. It is also stated that he received a pension of £500 a year for life. By this marriage the manors of Birker, Birkby, and Santon came into the family.

Adam de Yrton must be looked upon as the rebuilder of

* Nowhere do we find the absurd *d'Yrton* used by Warburton.

† In the Whitehaven Scientific Institution is a quartz arrowhead marked "Irton Hall."

the tower, and probably of a good deal more which has disappeared. It is a four-storied pele, 33 feet by 22 feet, and 66 feet in height to the top of the battlements, having a vaulted basement with entrance on the south-east, chimney in the west corner, and nowel stair in the south corner. A small modern window has been broken through on the north-west. The basement is divided by later stone walls and modern brickwork, and nothing more can be made out, save that there is no trace of any other doorway. The walls of the tower are 5 feet 6 inches thick and the north-west wall is filled on the inside with clay and coarse rubble, a mark of great antiquity. On the south side of the entrance arch is a small pointed door, leading to the stair which formerly communicated with each story, but now only gives access to the top story and the leads. A few feet from the ground is a small blocked light to the stair.

The north-west face of the tower, the only one fully seen, is composed of massive granite boulders, apparently water-worn, the largest measuring 4 feet 5 inches by 1 foot 7 inch. The coigns are freestone. The stones continue of considerable size up to the top, and it is evident that the present windows, which have been modernised and enlarged more than once, are the only ópenings that have ever existed in this face. On the south-west, on the first floor in the lord's room, is part of a 15th century window which has probably had three round headed lights, and has a dripstone which terminates in the head of a beast. A four-light window of the same kind formerly existed on the south-east. Above, on each side of the crennellated wall which meets the tower, a similar window of two lights can be seen, which opened into the lady's bower, a room which had on the south-east, if an old picture is to be trusted, a larger window of four round-headed lights. In the top storey are three plain window openings, two of which are blocked.

Adam de Yrton is said to have been buried under the Communion Table at Irton Church.* He had two sons, Richard and Alexander. Alexander married a daughter of Odingsel of Wolverly in Warwickshire, settled in Hampshire, and had a son John, who married Elia, daughter of Richard

* Irton MSS.

Bacon of Mickell Marsh, and had two sons, Richard, and John a soldier. Richard had a daughter and heiress Joan, who married Richard Silver of Roaply, Southampton.* *Richard*, the elder son of Adam, married Margaret, daughter of John Broughton of Broughton, and was father of *Christopher* Irton of Irton, who married Maud or Margaret, daughter of Sir Richard Redman of Harwood Castle and Levens Hall.† His son *Nicolas.* living in 1434‡ and High Sheriff of Cumberland in 1454,§ married a daughter of William Dykes of Wardell, and had issue John, and William, who married and settled in Surrey.* *John* married in 1456* Ann, daughter of Sir Thomas Lamplugh, Knt., by Eleanor, daughter of Sir Henry Fenwick of Fenwick, and had two sons, William and Joseph. The latter left two daughters, Elizabeth, who married William Armorer, and Mary, married to John Skelton of Armathwaite. The estate passed to his brother William.

History tells us that Henry VI. was so hotly pursued from the battlefield of Hexham in 1464 that he escaped only by the swiftness of his horse, three of his immediate followers being taken. He was sheltered for some months by his friends in Cumberland, Westmorland, and Lancashire, and traces of him remain in many of our northern halls. Tradition has it that he was refused shelter at Irton, and that the unhappy King passed the night under the ancient oak on the lawn and the next day found shelter at Muncaster. Another legend states that the "lady" in black, who is said to have been seen crossing the lord's room and gazing out of the window (being curiously enough said to come out of the cupboard which concealed the built up and long forgotten door on to the nowel stair), was Ann Lamplugh, wife of John Irton, who disowned his King. His son, *William Irton* married a Fleming of Rydal, and was appointed in 1493 general and deputy-lieutenant to the Duke of Gloucester, and left issue Thomas, Richard, and two daughters. *Sir Thomas* was knighted by the Earl of Surrey at Flodden in 1513, but slain soon after in

* Irton MSS.
† Eschætors Inquisitions.
‡ Fuller's Worthies. List of Gentry of Cumberland.
§ Irton MSS. this year is blank in Whellan's list.

a skirmish at Kelso by the Scots. His brother *Richard* was High Sheriff in 1531, and in 1545 held Irton of the King, as of his castle of Egremont, by homage and fealty, 1d. rent, and suit at the court of Egremont. He also possessed Cleator and Bassenthwaite, which last he sold to George William Capell, Lord Mayor of London. He married Anne, daughter of Sir William Middleton, Knight, of Stokeld Park, Yorkshire. Richard's estate is said to have been £1,500 a year. His sons were Christopher and John.

John Irton, Armiger, and John Yrton are both mentioned in a list of the gentry of Cumberland made between 1512 and 1537 (Cottonian MSS.)

Christopher Irton in 1543 married Elizabeth, daughter of Sir Robert Stapleton, Kt., of Wighill, by Elizabeth, daughter of Sir William Mallory, Kt., of Studley Park, and had issue John, Alice, married to John Skelton of Bradford, and Dorothea, married to Ralph Swinburn of Birthwaite. *John Irton* married in 1577 Dorothy, daughter of Roger Kirkby of Kirkby, and Margaret, daughter of John Preston of Preston Patrick.* They had issue John and Richard. A picture and plans at Irton Hall, now lost, dating from this period, shewed a wing extending to the south from the tower at right angles with the present buildings and ending in a tower. The drain from this was found during the alterations in 1874 and still exists below the present dining room.

It is possible there is a generation missing from the pedigree here, as sixty-one years occur between the marriage of John Irton and the next named lord, also John.

[About this period a younger branch of the family† became possessed of Threlkeld Hall. Sir Lancelot Threlkeld in 1513 left three daughters co-heiresses, one of whom, Winifred, married William Pickering, and got Threlkeld for her portion. The hall and demesne came to the Irtons by marriage,‡ presumably with a daughter of Pickering. In this branch of the Irtons the name Wilfrid occurs three times, which suggests a connection of some kind with the Lawson family of Isel, and it is curious that in Isel Old Park there is a farm called

* West.
† Sandford.
‡ Nicolson and Burn.

Irton House. Sir Wilfrid Lawson, Kt., married (her third husband) the widow of Thomas Leigh, who had left Isel to her. Although she had no children she left it to Lawson, apparently to the dissatisfaction of Leigh's relations. In Threlkeld Church is a brass inscribed in quaint Latin, which seems to read "Beneath this spot lies the body of Sir Wilfrid Irton, buried November 13, 1650, an old man, and the body of his wife Lady Matilda Leigh, who was buried May 16, 1667, whom we believe of a truth to be the legitimate heir of Isell. So it is attested by us Dorothea Pearson, Maria Parsons."

The Threlkeld register tells us of Christopher Irton, who with his wife Grace were probably the builders in 1686 of the fine old house now the Horse and Farrier Inn, which bears the initials C.G.I. They had apparently six children, the eldest of whom, Charles Irton of Threlkeld Hall, married Susanna — and had eight children. He died in 1736, and his eldest son, Wilfred of Threlkeld Hall, who married Mary —, died five months later, leaving a daughter Susanna. Threlkeld Hall has so utterly disappeared that the site is uncertain.]

Gosforth Register has two entries referring to the family in 1639—

> Mabel daughter of Richard Irton buried
> Christopher Irton of Windhall buried

John Irton of Irton was one of the county gentlemen who contributed money to the support of the garrison of Carlisle in 1644, during the siege by Lesley. He married in 1638 Anne, sister of Sir John Ponsonby, Kt., and daughter to Henry Ponsonby of Hale. They had issue John, Christopher, and Richard.

John Irton in 1658 married Elizabeth Musgrave of Mealrig, niece of Sir W. Musgrave of Crookdake, Kt. Their children were George, John, and Edward, both of which last died abroad, unmarried, Elizabeth, married to Haddick, a lawyer of Preston, and Ann, died unmarried 1701. Sandford, writing in 1675, says, "A little above nye the montanes towards Moncastree; a great Tower house of ancient family of Squire

Ireton of Ireton: but not of that fatall Ireton: of Oliver's Tribe: ffor this now Lord of Ireton hall came to attend at the King's Returne to London (Charles II.). And some gallant brought him to kiss the King's hand: 'And now,' quoth he, 'I have blessed my eyes with a sight of King: Ile even goe home and end my days in godds peace I hope.'" Buried at Irton October 2nd, 1700.

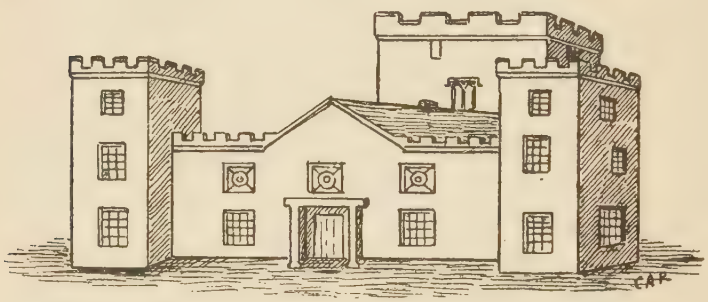
George Irton, born 1667, married in 1695 Elizabeth, daughter of David Poole of Knottingley and Sykehouse, co. Yorkshire, by whom he had David, baptized 23rd March, 1697, lost at sea when young; George, 27th May, 1700; Samuel, a merchant in London; and five daughters—Rebecca, baptized 1699; Elizabeth, 1701; Dority, 1703; Frances, 1705; Hannah, 1709.

Rebecca died unmarried; Elizabeth married — Steel, and had issue Thomas and Elizabeth; Dorothy married — Bushby; Frances married John Craghill; Hannah married the Rev. Peter Murthwaite, rector of Gosforth for 33 years, and had issue Joseph, Isabella (married — James), Mary, and Elizabeth. She died 13th March, 1789, and was buried at Gosforth.

Mr. Irton died December 7th, 1749, aged 82, and was buried beside his wife (who died 19th February, 1744, aged aged 70) in the chancel of Irton Church. "After a long life spent with the greatest industry they retrieved an estate almost lost." He sold the manor of Unthank to Sir George Fletcher of Hutton, Bart.

George Irton, High Sheriff in 1751, married Elizabeth, only daughter and heiress of Thomas Lamplugh of Lamplugh, M.P. for Cockermouth 1701-1708, being the second alliance with that family. He died at Irton Hall 13th May, 1762, without issue, and his widow in 1773 devised her estate at Dovenby to her cousin Thomas Lamplugh. George was succeeded by his brother, *Samuel Irton*, born 1716, High Sheriff in 1765, married Frances, daughter and heiress of Robert Tubman of Cockermouth, and had issue Frances, George, Elizabeth, Edmund Lamplugh, Samuel, and Martha. The marriage was a profitable one, and Mr. Irton, who was a bit of an antiquary, did much for the hall. He writes, about 1764, "I laboured long at the records of this ancient family

I beautified and repaired the Hall, new built the stables and barns and offices, with a very handsome family chapel and a window which I was above twenty years a collecting. Likewise I built the wall all round the Castle." The last sentence probably refers to the present embattled parapet of the tower, which has evidently been renewed. The hall had by this time altered considerably, the wing and tower extending southwards having disappeared. A sketch of the south front drawn in 1788 shews the pele tower standing almost free, no buildings adjoining it on the north, east, or west. There are no windows in the east wall. On the south are the two four-light windows already mentioned, with a smaller opening

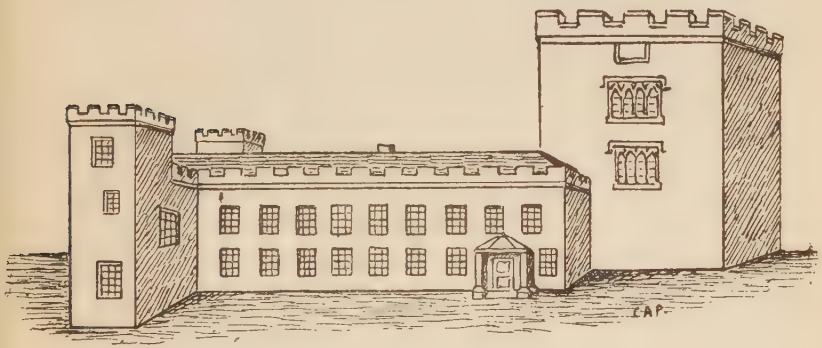


IRTON HALL, SOUTH-WEST FRONT IN 1788 (from an old drawing).

above. Attached to the south face so as just to cover the doorway into the tower is a long crenellated two storied building, part of which is embodied in the present house, having a row of nine windows above and light below, with door and porch towards the east end opposite the tower door. At the west end of this building was a transverse block extending north and south, with a three storied crenellated tower at each end and door and porch in the centre. The window referred to by Mr. Irton was pointed, of two lights with a quatrefoil at the top. A central panel in the quatrefoil appeared to represent the good Samaritan ; other odd pieces of glass contained two stars, five birds of sorts, and two coats of arms, Irton and Musgrave, the latter with the Irton crest over it. Each light contained seven coats of the alliances of the family set vertically in genealogical order—

Dexter light.	*Sinister light.*
Irton and Bassinthwaite	Irton impaling Middleton
„ Copeland	„ „ Stapleton
Irton impaling Broughton	„ „ Kirkby
„ „ Redman	„ „ Ponsonby
„ „ Dykes	„ „ Musgrave
„ „ Lamplugh	„ „ Poole
„ „ Fleming	„ „ Lamplugh

At the foot of the window were panels representing—1. A woman and child; 2. Our Lord; 3. Irton quartering Bassinthwaite and Copeland.



IRTON HALL, FROM THE SOUTH-EAST, IN 1788 (from an old drawing).

A black velvet altar cloth, still in existence, embroidered with the same arms, the work of Frances Irton, probably belonged to the chapel. The window was removed about 1874. The present large window on the stair contains several coats copied from the old one whose place it occupies. The chapel had another window in the west wall, of two lights with trefoil heads and dripstone. This is now gone.

To the west of the hall are several aged fir trees of gigantic growth, which form the remains of the avenue through which the drive up to the west door formerly ran. This drive and avenue extended across the park to the place called Avenue Head, and thence by the road to Mount Pleasant, where the entrance gate stood at the triangular railed-in space abutting on the old road, then the only road. Fifty years ago the firs

were of much greater height and bore enormous masses of material accumulated by rooks. Even then they were dying at the top,* and it was supposed they would not last more than a few years; but the dead parts having been removed and the rooks banished, the ancient trees have taken a new lease of life and appear likely to endure for a long period. Judging by the size of a similar fir at Greenlands, about 80 years old, they must have taken about 150 years to grow to such a height, and as they have been decreasing for the greater part of a century were probably planted in the reign of William III. Near them stands the Irton oak of legendary fame, a hollow trunk still throwing out vigorous branches, a shattered fragment of the glory of bygone centuries.†

The demesne, which was formerly very large, was reduced to about the size of the present park by this Mr. Irton. In 1756, he purchased from John Copley, a member of the Gosforth family, the estate of Hawkshead Hall. He died in London 12th April, 1766, aged 50, and was brought home and buried in Irton Church, a great undertaking in those days. His widow Frances married secondly — Braithwaite of Hawkshead, by whom she had a son, Reginald Tubman Braithwaite. She died in 1802. Of Mr. Irton's children, Samuel went to India, became a Lieutenant-Colonel of the East India Company, and died in 1813. Martha, who was born after her father's death, married William Fell of Ulverston; Frances, Dr. Hodgson of Hawkshead; Elizabeth, Mr. Kendal of South Wales.

George Irton succeeded his father, but died unmarried very shortly after, and the estate devolved upon his brother

Edmund Lamplugh Irton, a handsome, extravagant man of fashion, destined to wreck the fortunes of the family. He sold the London property, the Hawkshead estate, and all outlying land with the exception of Boonwood. The western front with the two towers was pulled down and the hall shortened, and when the road to Santon Bridge was made public by him after 1810, on condition that a road was made

* *The Angler in the Lake District*, by John Davy, M.D., F.P.S., p. 69.

† An accident like that described in "Lost Sir Massingberd" occurred in the trunk of this tree, but the man was rescued in time to save his life.

across Irton Moor, the drive across the park was abandoned and a new entrance made near the Swan Pool (afterwards the back entrance).

E. L. Irton married first a daughter of Matthew Hodgson of Hawkshead, by whom he had Ann, who married Joseph Gunson of Ingwell. Secondly, on 2nd August, 1787, Harriet, daughter of John Hayne, Esq., of Ashbourn Green, co. Derby, by whom he had Samuel, Richard, who married Sarah, daughter of Joseph Sabine, and died without issue, Frances, married to Sir Edmund Prideaux of Devonshire, Harriet and Mary, who died unmarried. Mr. Irton died 2nd November, 1820, and was succeeded by his eldest son.

Samuel Irton, J.P. and D.L. for Cumberland, born 29th September 1796, was M.P. for the Western Division of Cumberland from 1833 to 1847, and from 1852 to 1856. He married, 25th July, 1825, Eleanor, second daughter of Joseph Tiffin Senhouse of Calder Abbey. Mr. Irton did away with the hall and entrance on the south (where what is called the White Room now is), and built another near the old portion at the west end. Over it were the Irton arms carved in stone, and higher up on the gable end an older carving of the same kind.* He also made the present drive and entrance opposite Crowgill. He died without issue at Irton Hall on July 10th, 1866, and is still remembered as "the old lord." Mrs. Irton survived him many years, dying at Calder Abbey in 1883, and was buried by her husband in the chancel of Irton Church. After Mr. Irton's death a most lamentable destruction of old maps, documents, and papers referring to the family took place. The estate was left to his first cousin once removed, Elizabeth, wife of John Oldham Ryder of Manchester, and daughter of Samuel Irton Fell, son of Wm. Fell and Martha Irton his wife, sister of E. L. Irton. Mr. Ryder died 25th August, 1871, and in September, 1872, the estate was sold to Mr. J. L. Burns Lindow of Ingwell, who remodelled and enlarged the hall, adding the west block

* At the top of the west front are the arms of Burns Lindow, flanked by the crests of Lindow and Quayle. Two massive Saracen's heads are on the top of a wall on the south-east front, and another head is in the wall of the stable yard. On a lead rainpipe on the south-east of the house and on a sundial in the walled garden are the arms of Irton.

IRTON HALL IN 1860.
(Shewing Chapel Window).

containing the drawing room, billiard room, &c. The old stained window and the coats of arms then disappeared, the stables and outbuildings were rebuilt and the terrace made. Mr. Burns Lindow rebuilt Millplace, Hollinbush, &c., and did much for the estate generally. He also built the clock tower, in which hangs the "Pretender" bell, removed from Irton Church in 1887, to make room for a new peal of eight.

It weighs 4 cwts. 3 qrs. 5 lbs., measures 2 ft. 3 in. across the mouth, and hangs from a central loop and six canons. Round the upper part runs an ornamental band of grapes and vine leaves in relief, and above that is an inscription (also in relief), in Roman capitals, which reads:—

IMPOSTOR :· FVGATVS :· ANO : GEORGII :·
REGIS :· SECO : ANNO : DOM :· 1715

The inscription is all in one line, which does not reach round the bell. The hiatus is filled with a strip of the same ornamental band as above.

The Highlanders surrendered at Preston on November 14th, 1715, and on the same day at Sheriffmuir the troops under the Earl of Mar were driven back. The Pretender himself did not land in Scotland until December 22nd, and embarked for France on February 4th, 1716. Still there can be no doubt that the bell commemorates the defeat which ruined his cause. Chancellor Ferguson says in his *History of Cumberland*:—"In 1715, the Jacobite rising found no supporters in Cumberland."

George Irton, Esq., was "Lord of Irton" in 1715; and Sir William Pennington, of Muncaster, first baronet, was patron of the living. It is probable that one of the two was, at any rate, the prime mover in the erection of the bell.

A bell in Cumberland, cast in 1715, would probably come from a York foundry, and be the work of either Samuel Smith or Edward Sellar.

The overmantel in the dining room contains some carved oak panels, taken from an older overmantel formerly in the entrance hall. The arms are: 1, Bassenthwaite, married Irton, *circa* 1290; 2, Ralph Irton, Bishop of Carlisle 1280-92; 3, Stapleton, married Irton in 1543.

Mr. Burns Lindow died in 1893, and in 1895 the estate was purchased by Thomas Brocklebank, Esq., of Liverpool, eldest son of Sir Thomas Brocklebank, Bart., owner of the adjoining estate of Greenlands.

The houses called Mill Place preserve the memory of the Lord's Mill, to which all the tenants of the manor were bound to bring their corn to be ground, the lord taking so much of the corn as his fee.

Some remains of the building still exist on the bank of the Irt behind Hollin Bush; the mill race is cut in the rock, advantage being taken of the somewhat sudden fall of the river at this point, a good piece of engineering.

Above the Santon Bridge hollow, in which a bronze axe was found in 1855, towers the beautiful hill called Irton Pike; half way up which is a curious place called Lord's House, a picturesque accumulation of vast fragments of rock which have fallen from the crags above, and settled in such a manner as to form an arched recess, which by stopping up one or two holes, would form a cave wherein a man might shelter. The only entrance would then be on the north side, which is on the brink of a precipice, vertical for forty feet and very steep below that, which effectually hides the opening from an observer below. The view is very extensive, and it is in fact an ideal hiding place. It derives its name from a tradition that one of the Irtons (always styled "Lord"), having to go into hiding for some reason, concealed himself there, and when coming out for food, took the precaution to walk backwards to his cave to prevent his tracks being followed. The place is now somewhat dangerous, the moss-covered rocks being slippery; the "Lord of Irton" was a clever cragsman if he climbed up there backwards.

At the top of Ainhouse plantation, at the back of the Pike, on the 700 feet level, is a large upright stone called "Gally's Bedstock."

Ainhouse is an excellent instance of the gradual distortion of a name, the original being "Thwaite End." Other curious names in Irton are Mecklin, Sleathwaite, Slapestones (on a dreadful hill), Wardwarrow, Gasketh, Gubbergill, Dodge Gill, Sorrow Stones (see under Gosforth), &c.

Irton Church.

Irton Church, dedicated to St. Michael,* stands in a conspicuous but lovely position in the centre of the parish. The view from it is very fine. It is a modern building, of no antiquarian interest, but is internally very decorative. It has suffered, like Drigg, from rebuilding at a time when ancient things were despised or deliberately destroyed, and no traces of the early building exist.

Whatever church existed in 1785 was then re-floored and ceiled, and a new pulpit, reading desk, and clerk's pew put in. Ten years later it was pulled down and rebuilt, probably after the hideous fashion of the time. It consisted of chancel, nave and quadrangular tower of considerable elevation, in three stories; the basement entered by a west door, forming "a commodious vestibule," the second story serving as a vestry, and the uppermost containing the bells. On the summit were four balls "of proportionate dimensions."

This building was pulled down in 1856 and the present church erected. In 1873 the chancel was enlarged and a vestry added. In 1887 the nave was re-floored, the tower and chancel arches enriched with mouldings, the ceiling removed, and an ornamental open roof substituted.

The font and fittings of the church are all modern and good.

There are no carved stones or graveslabs, though a church has probably stood here since the eighth century. One which formerly existed is mentioned thus by Mr. Irton about 1770: "Adam de Yrton layes buryd under ye Communion Table at Irton Church, where his Jerusalem cross, sword, and gauntlet is partly desernable." When Irton Church was repaired (the chancel being repaired by the Muncaster family), the stone with these emblems was reversed, and in pulling down the church in 1856 was found and taken to Irton Hall, where it long remained. It is now lost, but under the communion table is a modern inscription.

If the description of the old slab be correct it was a late one. It might be the tomb cover of Adam de Yrton, who married Elizabeth Copeland in the fourteenth century, but

* Tanner.

could not refer to "the old Adam," the Saracen slayer, who lived before the age of gauntlets.

The present peal of bells was given by Sir T. Brocklebank, Bart., and are inscribed:

Treble. Suscito voce pios. Tu Jesu dirige mentes.
2. Nomen sanctum Jesu serva nos mortis ab esu.
3. Sit nomen Domini benedictum. Laudate illum cymbalis sonoris.
4. Morabor in domo domini in longitudinem dierum.
5. Sancta Trinitas unus Deus miserere nobis.
6. Omnia fiant ad gloriam Dei.
7. Vivos voco. Mortuos plango. Fulgura frango.
Tenor. In honorem Dei et in piam memoriam Ann Brocklebank.

The plate is modern, the old vessels having been unfortunately sold in 1867.

The church was appropriated in 1227 to the nunnery of Seaton in Bootle. At the dissolution it was granted to the Penningtons, who sold it to the last Samuel Irton, whose heirs sold it in 1873 to Mr. Burns Lindow.

The supposition that it is dedicated to St. Paul is almost certainly an error, arising from a statement to that effect in Nicolson and Burn's *History*. Tanner calls it "Ecclesia S. Michael de Yirrton," and Bacon in his *Liber Regis* gives "St. Michael." It is not likely that an ancient church such as Irton would be dedicated to St. Paul, which is well known to be one of the very rarest dedications in primitive times. There is not a single church in Cumberland dedicated to St. Paul, and only three in the diocese of Carlisle, the oldest of which was consecrated in 1671 only; whereas there are twenty-seven in the diocese dedicated to St. Michael, some being connected with the most ancient parochial sites. St. Michael appears to have been one of the most favoured saints throughout England and the earliest dedications in Celtic districts are those to St. Michael and All Angels.* In Wales they are very frequent and exceedingly ancient. Nicolson and Burn probably made a mistake, which has been

* Canon Venables.

adhered to owing to the fact that their *History* was much better known in the district than the works of Bacon and Tanner.

The Cross.

On the south side of the church is a magnificent Anglian cross, second only to Gosforth in interest, and considerably older.

The west face has two panels of boldly cut interlaced knot work, single above, double below. Between the two is a panel which once contained three lines of runes. This alone proves it Anglian according to Mr. Collingwood, but the free head, armpits, and artistic patterns are strongly confirmatory. The whole is surrounded with a border of knotwork; on the head is much-worn interlacing, reminding one of Anglian fibulæ, also a circle of cable moulding containing five pellets set cross-wise.

The east face has "two panels of a diagonal key pattern, and two of a circular geometrical design; and the remaining panel is filled with chequers, only these are not squares but little sunk St. Andrew's Crosses." * Much of this ornament is found in the Lindisfarne Gospels, the Textus Sancti Cuthberti, thought to be of the eighth century, which is probably the date of this cross. The head has a small boss within a circle; within a circle of pellets; within a wavy circle. Interlaced work much worn.

The north and south sides have fine scroll work, with stem, leaves, and bunches of fruit, apparently a vine. Some side spaces are filled with triquetræ. The whole is surrounded by a cable moulding, and on the edge is "an incised web." On the end of the cross arm an incised endless coil.

* W. G. Collingwood.

XIII.—MUNCASTER.

Chapter XIII.

Drigg Point—Bird life—The gullery—Ravenglass—The Roman seaport—Walls Castle—King Eveling—The camp—Camp cesspools—Antiquities found—Place names—Beacons—The Angle—The Norseman—Repulse of Ethelred—The name Ravenglass—The Harbour fair—Decline of the port—Muncaster Castle—Pele tower—Bos longifrons—Guardroom—Library—The Fool of Muncaster—Tradition of Henry VI.—The Luck—King's bedroom—The Penningtons—The church—Inscriptions—Brasses—Tombstones—Plate—The cross—New road—Chapels—Roman tile kiln—Roman road—Oak trough.

By rail to Ravenglass, 4 miles. By road from Seascale or Gosforth, 5½ miles.

AT Carleton Hall the main road divides, the right hand branch running down to the ford and available at low water only; the left crossing the Mite at Muncaster Mill and rising over the hill to the Castle, with a branch to Ravenglass.

The little river Mite in its somewhat sluggish course from the foot of Scawfell bears more resemblance to a southern stream than a Cumberland beck. About a mile from the mouth it is joined on each side by the two larger rivers Irt and Esk, which originally ran straight out to sea, but as years have gone by the set of the tide, aided by the prevailing winds, has heaped up the sand, formed bars, and turned the channels; so that the rivers now run for a considerable distance parallel with the sea, and at length fall into the central stream of the Mite. The result of this is to leave long, low strips of land, in one instance nearly two miles in length, hemmed in between the rivers and the sea and composed almost entirely of sand and shingle. The storms of

centuries have tossed and driven the sand into hollows and ridges of abrupt and fantastic shapes. One toils up a gently rising slope, sinking to the ankle at every step, only to find on reaching the summit that the surface descends again almost perpendicularly, to rise afresh a few yards further on.

Some of these ridges strikingly resemble a curling wave, the resemblance being increased by the feathery appearance of the coarse bent which fringes the edges, especially near the great central gap in the sandhills, which tradition asserts was formed in one night by a terrific storm. They rise to a height of nearly 70 feet on the sea side, but on the river sides are level tracts of silt, the whole forming a dark steaming flat when the tide is out, but at high water a beautifully varied and extensive estuary, singularly like the Nile. This land being of little value, was made over by the canny parishioners to the lord, in lieu of certain payments, and is now utilised as a rabbit warren, which cannot be visited except in the company of a keeper.

The view of sea, river, and distant mountain is magnificent, and man being only represented by the distant whistle of a passing train, animal life is abundant. The wheatear and the titlark flit from almost every tussock, alighting again close by as if tempting you to follow. The peewit wheels and tumbles overhead, uttering her perpetual plaint. Piping at the edge of the river are an odd couple of redshanks, bathing

"Their rosy stilts in pools of bluest sky."

The shrill rattling whistle of the oyster catcher is heard nearer and nearer as the uneasy bird circles round, loudly proclaiming the vicinity of her nest, or rather eggs. A heron, till now erect and still at the waters edge, marks the warning note, sharply turns his head, and then flaps heavily away, followed by another, and another, unseen till now, till half-a-dozen or more are winging their way with slow steady strokes (about 120 to the minute), to the woods on the distant hill, where they breed almost under the shadow of the Castle. High overhead cross and recross the noisy blackheaded gulls, and as the intruder tops the next ridge he is startled by the

impetuous dash of a stockdove from some rabbit-hole almost beneath his feet.

As you proceed the gulls get noisier and more numerous, the snipe starts up with a "skeap," the rabbits scuttle away on all sides, and soon you are in the midst of the gullery, where nests lie thick on the ground, containing eggs and young in all stages. The old birds are now nearly frantic with anxiety, hundreds are whirling round with incessant caw only a few yards off, and thousands at a short distance; when you stoop over a nest the owner will swoop by almost within reach of your hand. No bird's eggs vary more in colour than those of this gull, whose cry is hailed in the district as one of the most certain signs of returning spring. No bird is more assiduous in grub and insect hunting, so the County Council wisely protects them from human enemies.

Mingled with them are birds of smaller size and still more elegant flight. The common tern or sea swallow, the sandwich tern, and the still smaller and more beautiful lesser tern are all there careering and screaming. The eggs of both are to be found, but apart from the gulls, in a separate sand hollow, and sometimes so near the shore that a higher tide or flood than usual sweeps them away. Here too may be found the eggs of the ringed plover, called the sea mouse, which can be heard piping close by, but is difficult to see against the shingle on which it instinctively settles. High overhead and far out of gunshot, floats a solitary great black-backed gull, croaking hoarsely, and other smaller gulls sail occasionally by. Far out on the sand, at the edge of the water, are three black objects, like stumps of wood, and in mid-stream, moving spots. A whistle shews they are all birds, and as they fly down the river we mark the strong and rapid flight of the apparently clumsy cormorant, and the boldly variegated plumage of the handsomest of our wild ducks, the shelldrake. The duck invariably leads, the drake bringing up the rear like a gentleman. Chestnut, green, black, and white, scarlet bill and rosy legs, make up a fine uniform; and as one brilliant pair circle round with anxious quacking, a look round shows the yellow fluffy brood scuttling off a hundred yards away. Chase is made, but ere the panting observer has made good time over the heavy sand and rushes, the

compact drove has scattered, vanished, hidden, and but one affrighted squeaker is seen making frantic efforts to escape. These birds run as soon as hatched, hence their name.

In winter the scene changes, the fells are white with snow, and the river fringed with ice. The shell ducks are gone, save an odd pair which some chance has induced to stay. Not a blackhead is to be seen. Their places are taken by flocks of wigeon and wild duck, the red shank chitters up and down the river, and large flocks of oyster catchers congregate on the shore. The wary curlew comes down from the hills, a few goldeneyes are to be seen, and occasionally the rarer goosander, longtail, and eider ducks. The brent and bernicle geese sometimes pay the rivers a visit, and the wild swan is not unknown. As a Cumberland poet writes :

> God bless the tide that bared these tawny shelves
> For such a world of food and innocent play :
> Man, weary man, in sorrow digs and delves,
> But is not glad in winning bread, as they
> Who wait on God, and, careless of themselves,
> Take that which Nature else had thrown away.*

These two lonely sand spits could tell strange tales of the bustle and life that went on hard by in ancient days. The small village of Ravenglass, whose one bottle-shaped street stands at the junction of Mite and Esk, so close to the water that it is sometimes flooded, is the descendant of a Roman seaport, and was at that date the great emporium of British-Irish commerce.† When Julius Agricola came marching north in the year 79, probably accompanied by a fleet, he pitched his camp here at the water's edge, and moored his galleys alongside.

Afterwards Ravenglass became the most southerly of the long chain of camps extending along the coast up the Solway to Carlisle, by means of which the Romans sought to prevent the great wall from being " turned " by the bold Caledonian, Pict, or Scot. Tacitus tells us Agricola came from Chester " by way of the woods and the estuaries," which exactly

* Rawnsley.
† R. S. Ferguson.

describes the west coast. The camp still exists, high above the water, with a terrace below. From it a road ran inland, on which a Roman tile kiln was discovered, and crossed the Hardknott Pass to the camp at Ambleside, and the great main roads. Many a drove of Irish cattle and many a fat amphora has been landed here; and many a Briton shipped either as a slave or a recruit, to fight and die in a foreign land. Let us hope some of the wine stopped at the camp on Hardknott, placed 800 feet above the sea to guard the pass against the natives; "the worst quarters in the service, sir!"

Walls Castle.

The famous tenth Iter of Antoninus is thought by some authorities to have ended at the great harbour of Ravenglass; the fortified camp of which gave in later days a name to the parish and a title to a baron—Muncaster, anciently Meolcaster—the camp on the sandhills or low ground near the sea. We get the same word in Eskmeals and Millom. To reach Walls Castle and the camp, take the road which runs inland from the village, and turn in at the gate on the right hand at the foot of the hill. Remember that it is private property, though the public are allowed free access.

A walk of 300 yards brings us to an ivy-clad ruin close to the road, which by the way marks the Roman road to the north. The thick walls of parts of five rooms, standing about 12 feet above ground and extending four feet below the surface,* can be made out. This is the so-called Walls Castle, a Roman building, one of the most perfect things of the kind in Britain. Denton calls it "Old Walls," saying it was the ancient dwelling place of the Penningtons, and on another page states "Waldieve the son of Gospatrick earl of Dunbar gave to the priory (of Carlisle) antient buildings called Lyons Yards often remembered in that history of Arthur written by a monk the ruins wherof are yet to be seen, as it is thought at Ravenglass."

Its being inhabited, according to tradition, down to mediæval times may account in some measure for its

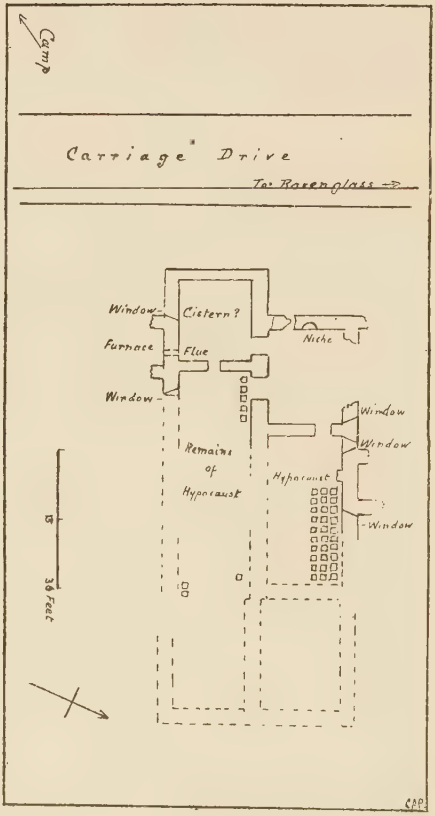
* Jackson.

preservation, and it is possible it may have been the abode of "King Eveling who had his palace here," of whom Camden gossips. Eveling, a British name, akin to Revelin and Helvellyn, may be the root from which the first part of "Ravenglass" is derived. The real preservative, however, is the tenacity of the mortar used, the hardness of which can only be appreciated by touching it. A large mass of walling overhangs, supported merely by a comparatively narrow neck. It has been in this condition for a century certainly, and probably for far longer. Nothing but Roman mortar could support such a weight for long, or keep the stones together for seventeen hundred years. Excavations made by the C. & W. Antiquarian Society in 1881 conclusively proved the Roman origin of the building, which may have been the villa of the commander, or the baths of the camp.

Entering by the opening in the wall opposite the road, which was perhaps a window, a round headed niche is seen on the left, evidently for a bust; on the opposite wall are indications of something of the same kind. In the corners the original plaster still adheres to the walls, the surface layer of which has been mixed with powdered tile to give it a rosy appearance. On the right are two doorways, with thresholds, grooved for the reception of the door frames. There are curious square holes at the floor level which go through to the walls, and others about five feet above them—apparently to receive timbers.

By passing through the first doorway on the right, a small square room is entered, which, if the bath theory is correct, may have contained the cistern.* Opposite the door, at the ground level, tiles are seen, which form the top of the flue arch, about 3 feet high, from the furnace outside on the south. Against this arch, outside, lies a large stone, preventing the entrance of fuel while increasing the draught. On the north side of this room tapering cylindrical tiles were found, which appear to have fitted into each other.† Traces of a window remain in the south wall, below which and below four other windows in the building, glass was found, shewing they had been glazed. The flue arch communicated with the hypo-

* † Jackson.



PLAN OF WALLS CASTLE.

causts that warmed the different rooms, the smoke and heat passing between double stone floors, the upper one being supported on pillars formed of tiles. At the level of the arch floor a square hole communicated with the rooms to the east, in which five hypocaustal pillars were found.

Returning to the first room and passing through the doorway opposite the niche, a very small room is entered, with one window, both sides of which remain. Beyond the fragment of east wall was a larger room, in which thirty pillars were found in *situ*. Foundations of other rooms beyond were traced, and from the amount of blackened soil turned up, it was evident the whole had been warmed by hypocausts. Fragments of pottery, nails, and pieces of iron abounded. The walls are built of square blocks of sandstone, probably brought by sea, with half-inch joints of coarse but very hard mortar full of pebbles. The doorways have irregular voussoirs forming an arch in each case.

The Camp.

Muncaster (or Ravenglass) Camp, now overgrown with trees, lies a few yards south of Walls Castle, and is about 140 yards long and has been not less than 120 broad, the western side being destroyed by the railway cutting. On three sides the ditch and wall can be traced easily, on the west the ground descends sharply to the Esk some fifty feet below. Traces of round towers remain at the two eastern angles and the excavations of 1885 proved that the wall was built of dressed blocks of ashlar with an offset at the foot. In 1886 several trenches were cut in the camp, but only the merest trails of walls were found, broken pottery, Andernach ware, and one coin. During the making of the cutting in 1850 a remarkable discovery was made, which was thus described by Mr. John Tomlinson:—"About 150 yards south-west from Walls Castle, the workmen who were smoothing down the cutting discovered three remarkable constructions about 20 yards apart. The openings at the top, which were covered with slabs of stone, were two feet below the present surface and about 16 inches square, the chambers below were about 15 feet deep and 10 to 12 feet in

diameter at the bottom. The sides were wooded round in a square with trunks of trees of 14 inches girth laid horizontally, the space between them and the soil being filled with stones and so continued up, gradually lessening in size, to the openings. The inside was filled with dark peaty matter which contained various bones, many human bones and skulls of various sizes, two oak clubs, a skin covering for the leg with thongs attached, a kind of shoe for a boy made of raw skins of several thicknesses, burnt wood, a cow's horn and the spurs of a cock."

That some of the bones were human is certain, but the generally received idea is that these were the camp cesspools. A gold coin of Vespasian (*circa*, A.D. 69) was found in the same cutting. Coins of Vespasian are thought "to represent the supplies transmitted during the campaign of Agricola."

If we are to believe the county histories, stone axes, arrow heads, Roman and Saxon coins, and "Roman inscriptions,"* have been found here. None of them have been recorded or are known of except those found in the railway cutting. One inscribed stone was found during the excavations in 1881, but the finder threw it into the river and diligent search failed to recover it. About 1800 a whetstone with a hole at one end for hanging it up by was turned up,† and two bronze camp kettles or cooking pots, both circular with two handles and three legs each were also found and sent, as most antiquities were at that time, to Irton Hall. One of these had been repaired more than once, several holes having been stopped by pieces rivetted on and one leg clumsily soldered.† On its side were four raised figures, a cross, a circular brooch, a bow and arrow, and a hare? This vessel, after a hundred years of wandering, found its way back to Ravenglass, and was there recognised by the writer in a public house. It is now in Tullie House Museum. In 1899 Mr. F. Reynolds found many fragments of rude pottery of different kinds in the south ditch of the camp, and in the north ditch on the river side of the line fragments of several vessels of Samian ware. These bowls, which have been very

* Camden.

† Lysons.

beautiful, were glazed and of a red colour, ornamented in relief, with festoon and tassel ornament, hunting scenes, figures of men, women and birds, and on the outside of one bowl is the potter's mark AVSTRI . OF . (from the workshop of Auster), a mark which has been found in other parts of England, and the stamps for which and for the festoon ornament have been found at Lezoux in Auvergne, a proof that the ware was imported. The original manufactory of Samian ware was at Aretium, the modern Arezzo. It was noted for its beauty and brittleness, but most of it was made in Gaul, and it is erroneous to call it "Samian."

Many names of fields around attest the importance of the Roman town; Castle Meadow, Castle Field, Stone Warron, Stone Acre, Broad Walls, Walls Field, Walls Close, Black Stones, Branken Walls, &c. In the course of three centuries many buildings must have been erected and some day the spade may give us a clue to the name of the place. Ravonia? Maia? Glanoventa? Should it prove to be the last, the problem of the 10th Iter would be solved.

From the steep hill east of the camp, Newton Knott, it is more than probable the Romans heliographed signals to Hardknott and the northern camps by means of polished shields. The tower is a sea beacon to assist vessels to find the mouth of the harbour.

About 409 the Romans left and much confused fighting followed. After the Cumbrians were subdued, the Angles settled near and have left their mark at Irton and Waberthwaite. About 900 the Norseman came, rowed his dragon ship up the estuary and settled permanently in the land. Such a viking race would naturally take possession of the harbour. The *Anglo-Saxon Chronicle* tells us that Ethelred II. not being attacked in the year 1000 by the Danish fleet, which had gone to Normandy, "went to Cumberland and ravaged it very nigh all. And his ships went out about Chester, and should have come to meet him, but they could not: they then ravaged Man." The "not all" is important. Ethelred, always Unready, may well have recoiled from the resolute Viking band holding the harbour, to which the ships "could not" come, because the men who called no man master were prepared for them, and have drawn off his forces.

In the churchyards of Muncaster and Waberthwaite are Scandinavian crosses, probably originally set over the graves of such sea kings, and a tombstone of the period at Gosforth, only five miles away, seems by the scene carved upon it to commemorate the event. From the fact that Man was ravaged it appears Ethelred's expedition was directed chiefly against the Northern settlers. A century later the Red King annexed Cumberland and made it for the first time part of the Kingdom of England.

The name Ravenglass has long been a puzzle to antiquaries. Camden suggested Avonglass—the sky coloured river; Denton *vainigh fernsald*—a green of ferns; Sandford, more credulous still, gives chapter and verse for his theory—"so called of a broode or airye of Ravens there: and I have seen a white Raven ther much made on and very tame for a marvaile and traind like a hauke to kill partrige and other fowles." A very ancient form is Ranglas, which would signify the sea haven, or, the seal haven, both very suitable.

William de Meschines gave the manor of Muncaster to the Penningtons, ancestors of the present Lord Muncaster. In 1209 Richard de Lucy of Egremont obtained from King John a charter for a market and fair yearly "in right of the haven" to be held on the eve, day and morrow of the feast of St. James the Apostle, at which fair the following customs were observed until about a century ago: "On the first of these days, in the morning, the lord's officer at proclaiming the fair, is attended by the serjeants of the bow of Egremont, with the insignia belonging thereto; and all the tenants of the forest of Copeland owe a customary service to meet the lord's officer at Ravenglass to proclaim the fair, and abide with him during the continuance thereof; and for the sustentation of their horses they have two swaiths of grass in the common field of Ravenglass, in a place set out for that purpose. On the third day at noon, the earl's officer discharges the fair by proclamation; immediately whereupon the Penningtons and their tenants take possession of the town, and have races and other divertisements during the remainder of the day." Some remains of the market cross are still to be seen in the village street.

Sandford, writing in 1675, says: "And by the sea side the

sea flowing up to the very dores: stands Ravenglass a markett towne, but a little a markett: and a grand faire of three days long at St. James Tide for all Sortes of Cattle especially; and all other comodities from Ireland: Ile of Man and Scotland, and our own contry Comodities."

The market and fair have long fallen into disuse and the harbour is empty. Killed by the rise of Liverpool and other ports, by the silting up of the channel, and by railway communication, the shipping trade is entirely extinguished. All traces of the middle ages are gone, but the crosses of the Angle and Northman stand yet and the Roman camp and building mock at time. The link between these hoary relics and the present day is

Muncaster Castle.

About a mile up the hill from Ravenglass is the castle gateway, over which are the arms of Pennington, and the mountain cat crest of the family. The approach to the castle down a wooded ghyll is singularly beautiful, so much so, that it seems hard to believe that twice during the last century (in 1839 and 1884), the avenue was practically destroyed by tremendous storms. The terrible destruction wrought in a single night in 1884 (the storm which blew away Seascale Church), will never be forgotten by those who saw it); the whole wood of huge trees went down *en masse* like corn before the scythe. The Castle is beautifully situated on the southern slope of the hill, surrounded by woods and overlooking the valley of the Esk. The warm tints of the red granite and sandstone of which the picturesque building is composed contrast well with the foliage of the great trees, and the beauty of the gardens is in keeping with the splendours of the distant view.

It was almost rebuilt by the first Lord Muncaster, and is a pleasingly irregular pile, consisting of five lofty towers connected by crennellated buildings. The ground falls steeply on the south and east, the other sides were probably once protected by a moat and palisade. The oldest tower, the original pele, stands at the south-west angle, and was probably completed by 1242, at which date the Pennington

family appear to have come into residence here. It is four storied and of considerable size, skilfully modernized in harmony with the rest of the building, but still retaining three ancient windows at the top, which have been ornamented with carved stone work, apparently rows of quatrefoils. The library tower at the south-east angle is octagonal, the junction of it with the south wall by a double arch being a strikingly fine piece of architecture. Next to it on the east side is the clock tower, said to be second only to the pele in point of age. Viewed from the head of the ghyll, this side of the castle has a remarkably fine effect. Tradition states it was placed where it is to guard the fords of the Esk, and colour is given to the supposition that there was a Roman fort here by the discovery of a gold coin of Theodosius (*circa* 375) beneath the floor of the pele tower, about one hundred years ago.

The chief entrance on the south gives access to the great hall, which is panelled throughout with carved oak. In the window, the only one in so large a room, are several coats of arms in stained glass, in the centre England and France quartered, flanked by the arms of the present Lord Muncaster, Pennington and Ramsden, Pennington and L'Estrange, Pennington and Grosvenor. Over the fireplace hang pieces of armour, once worn by the family or their retainers, and flags.

Over the door under the staircase is a massive skull of the extinct bos longifrons, which was found in the bed of the Esk a few years ago. There are several portraits, including one of Napoleon. Over the door on the left, which gives access to the pele, is more armour, a curious old saddle, and a huge pair of jack boots. Just inside this is an original nowel stair, which runs up to the upper rooms and the leads.

The guard room, as the vaulted basement of the tower is called, has walls over 8 feet in thickness. The windows on the south and west have been enlarged, but on the north one remains of its original size, a mere arrow slit. In the south-west corner, about 6 ft. 6 in. from the floor, is a pointed doorway in the wall only 5 feet high, leading to a nowel stair which runs up to the room above. This is thought to have been intended for an escape stair, access to which was

obtained by a short ladder, which the retreating garrison pulled up after them. On the mantelpiece is an engraving of King Henry VI., who holds a large vessel with stem and cover in his hand. Several portraits and pictures referring to Napoleon hang on the walls, also the patents of the Pennington baronetcy and barony, the deed granting Seaton Nunnery to the Askews (from whom it came to the Penningtons), and other curious deeds. In a glass case are Lord Muncaster's sword and accoutrements used in the Crimea, the forage cap having a bullet hole through it.

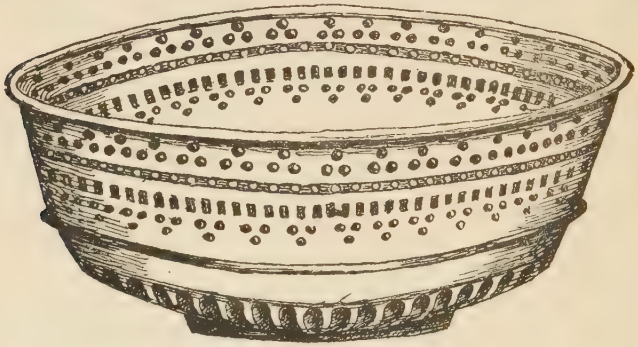
The octagonal library, of great height, is encircled half way up by a gallery, below which are the book cases, and above numerous pictures, including one on a wooden panel, dated 1461, of Henry VI. with the luck of Muncaster in his hand. In the gallery are numerous Roman relics from Walls, and a burial urn from Barnscar, casts of the inscriptions on the Muncaster church bells, &c.

The castle contains a great number of portraits, the most curious of which is that of Thomas Skelton, the fool of Muncaster, which hangs at the head of the stairs. The "fool" is represented life size and is rather truculent in appearance, he is dressed in a gown of blue, yellow and white squares, has á vessel with ears under his arm, and carries a white wand and hat on which are coloured ribbons, and a paper inscribed "Mrs. Dorothy Copeland." By his side is his will in thirty-two lines of doggerel rhyme, comic as becomes a fool. Another smaller portrait of him hangs in the corridor. Many stories are told about him, one of which is, that finding the castle joiner asleep one hot day after dinner, against whom he had a grudge, he took an axe and chopped off the man's head, hiding it among the shavings. He then danced into the hall, saying—"When the joiner wakes he will have some trouble to find his head."

The day after his rejection at Irton Hall (tradition says), unhappy King Henry VI. wandered on over Muncaster Fell and was met at Chapels by some shepherds, who conducted him to the castle, where he was loyally welcomed by stout Sir John Pennington and entertained for some days. On leaving, the grateful monarch gave to Sir John "a brauve workyd glasse cuppe," the celebrated "Luck of Muncaster,"

with a prayer that the family might prosper so long as the glass remained unbroken.

The "Luck" remains to this day, most carefully guarded, and has been often used at baptisms of members of the family. It is a very curious bowl without stem, and "is believed to be unique," * measuring about 6 inches across and $2\frac{1}{4}$ inches in height, and is of greenish glass simply



THE LUCK OF MUNCASTER.

ornamented in gold and enamel. The two upper rows of dots, forming trefoils, are of a pale lilac coloured enamel on the glass itself; the next band is a row of white enamel spots upon a gold ground, with a delicate gold line above and below; next a band composed of small gold squares; and the next the same as the first, but reversed, while the lower part is roughly ornamented on the glass itself, and has almost a bronzed appearance.

The tradition is confirmed in an interesting way by the inscription on a church bell at Waberthwaite.

Near the clock tower is King Henry's bedroom. Walls, door, windows, bed and fireplace are all of carved oak, the work on the latter being most intricate. Over it hangs a picture of the unlucky King kneeling before an altar in a church with the "Luck" in his hand. The bed bears the letters H.H., and on the top are crowns, orbs, crosses and fleur de lis, while the posts are one mass of carving.

* Llewellyn Jewitt.

In the corridor near is a quaint oak clock of grotesquely severe design, dated 1686.

The billiard room, which was made by the present Lord Muncaster, is panelled throughout, some of the wood used having once formed part of the celebrated ship "The fighting Temeraire."

To the east of the castle is a long grassy terrace beautifully laid out and commanding lovely views. Lord Muncaster is most kind in allowing visitors to see the castle grounds, but cycles and carriages must be left at the gate, and the deer park must not be entered. These slight restrictions have been rendered necessary by the unfortunate tendency of some of the public to take liberties.

The name of Pennington, taken from Pennington in Furness, is written large in the history of Cumberland. The first member of the family known of was Gamel de Pennington, temp. Henry II., from whom descended a long line of knights. In the reign of John, Jocelin de Pennington was Abbot of Furness, a position of great power, and the names of Pennington or Muncaster appear eighteen times in the list of High Sheriffs, commencing with Robert de Muncaster in 1261. The first Member of Parliament for Cumberland on record was Walter de Mulcaster in 1290, the family having represented the county fourteen times. Sir John received King Henry (*circa* 1463) and commanded an expedition into Scotland. Another Sir John was with his neighbour Irton at Flodden Field, and a third Sir John was Lord High Admiral in 1642. Sir William was created a Baronet in 1676 by Charles II., his grandson Sir John was Lord Lieutenant of Westmorland. Another Sir John, fifth baronet, was member for Westmorland, and in 1783 was created Baron Muncaster in the peerage of Ireland. The present Lord, who has been twice member, is Lord Lieutenant of Cumberland and an English Peer.

Arms—Or, five fusils in fess, azure.

Muncaster Church.

The Parish Church, dedicated to St. Michael and All Angels, stands between the castle and the high road, so

embowered in trees that it is easily missed. After passing the vicarage turn in at the second gate on the right. In this retired position the hoary battlemented walls, half buried in ivy and climbing plants, present a singularly beautiful appearance. The building consists of nave, chancel, north transept, and bell turret at west end carrying two bells, one bearing the name of William Pennington, and the other "S. Maria ora pro nobis." Over the chancel arch is a smaller turret for a sanctus bell, which was rung in Pre-Reformation times at the elevation of the host.

The churchyard has three entrances; over one is a lych-gate and over another an arch bearing an inscription bidding all to reverence the building and precincts. The nave appears to be older than the chancel. It was originally entered by the present door, and the north or "devil door" can be seen from the outside opposite to it, but in later days the porch was made into a vestry, and the door of the church was in the west end, under the fine old west window, which was partly blocked up to admit of a west gallery. Boards painted with texts hung on the walls. Near the pulpit is a niche for a piscina, shewing that an altar once stood here with a small window above to light it. As we know that the chancel arch was smaller, it is possible this was a side altar.

The east window is early perpendicular and may date from 1500. The dripstone outside terminates in two shields, on the south Pennington, and on the north a doubtful coat.* In the south wall is a credence niche which may have been a piscina, near it a brass in memory of the unfortunate gentlemen who were assassinated by Greek brigands near Marathon. In the floor is the graveslab of Syr John Penyngton, "who stoutelie headed his souldiers at Flodden Field" and died in 1518. The angel windows are very beautiful. The north chancel door is pointed and has a heavy hollow dripstone, under which is "Ita vive quod summum nec metues diem

* Two bars, on a canton what appears to be a fleur de lis. The barons of Kendal bore argent, two bars gules, on a canton gules a lion passant guardant, or. Four Furness families bore the same coat with a different charge on the canton; Broughton of Broughton, a cross or; Bardsey of Bardsey, a maunch argent; Preston of Preston Patrick, a cinquefoil or; Kirkby of Kirkby, a cross moline or. None of these agree with the carving which may possibly be intended for the arms of Kirkby.

nec optes" (so live that you may neither fear nor wish for the last day). The south door is walled up.

In 1874 the present Lord Muncaster restored the church, restoring the porch, building the transept and vestry, closing the west door, removing the gallery, and restoring the west window. The monuments in the chancel were removed to the transept. Among them are four brasses, the first commemorating "Sir William Penyton, 1301," while the second is a model of compressed information. It runs :—

In memory of
Willm. de Penyton son of Sir John de Penyton
son of Syr Willm. he wedded Elizabeth daughter
of Thos de Multon de Egremont;
he was heired by his sonne Sir Alan de Penyton
who wedded Katharine de Preston.
1390.

A third is inscribed :—

Pray for the souls of
Syr William Penington Knight and
Frances Pagrane his wife nyghe=
Kinned woman unto Charles duke of Suffolke.
1533.

The fourth is to "William Penyngton, Arm^r" 1543.

In the transept and vestry are many monuments to bygone Penningtons which were formerly in the chancel, most of them having been put up by the first Lord Muncaster about 1780.

The registers go back to 1593.

There are two curious tombstones on the south side of the church, one to Dame Askew of Graymains, and the other to a Mrs. Caddy.

The font was given by Gamel Lord Muncaster, and is elaborately carved with many coats of arms. It is said that the old font was broken up to mend the roads with.

The chalice has Elizabethan ornamentation and bears a curiously large amount of information inscribed upon it. On one side :—

Gloria Deo in Excelsis. Honor Regi.

On the other :—

Calix Monocastre. Comitatu Cumbriæ.
Pretium five pounds. Anno Dm.
1680.

Inside the foot :—

This plaite bought at York by William Tubman.

Scratched on the cup :—" 16 oz." York make, no marks except W.B., shewing that the cup was made to order.* There are two large pewter flagons (for the wine and the water), a pewter alms dish, and modern plate. The cover of the cup forms a paten.

The church was given temp. Henry II. to the Priory of Conishead by Gamel de Pennington. At the dissolution it was granted back to the family, who still possess the patronage.

The Cross.

On the south side of the church is a red sandstone cross shaft, a cross head, and the old socket. On the west face of the shaft is the same chain cable or vertebrate pattern as at Gosforth and on Manx crosses. At the top is the triquetra, at the foot a short straight piece like a stunted stem, and below that a simple step pattern. From the likeness of the central triangular piece in each section of the cable pattern to the foliage of the tree on Dearham cross, and on the shaft of Gosforth, Mr. Calverley thought this the tree Yggdrasil, reaching up to heaven symbolized by the triquetra. At all events the cross is undoubtedly Scandinavian, one of the Viking age crosses, set up probably over one of these sea rovers. The east face has a broad plait of four, treated squarely, the corners having a tendency to run into the " ear shaped guilloche " seen at Hale at St. John's. Below is the step pattern and on each side is a simple twist. Probable date—end of tenth century.

The cross head fixed in the socket was rescued from the garden wall of a cottage called Eilbeck Ground in Irton, only

* R. S. Ferguson.

PLATE VIII. 1, 2, MUNCASTER. 3, ST. BRIDGET'S. 4, 5, 6, WABERTHWAITE.

a short distance over the boundary between that parish and Muncaster, by Lord Muncaster and the writer. It was brought here in the hope it might prove to belong to this shaft, but whether it does so is doubtful. At the same time the cross was fixed in a new socket, the old one, which lies by it, being insecure.

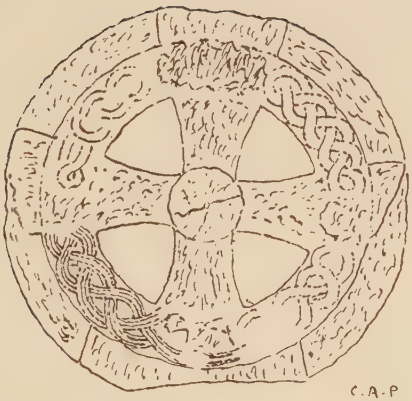
From Muncaster Church the main road to the south descends a steep hill with a very sharp turn at the foot (cyclists beware). The gate on the left opens upon Lord Muncaster's new road, which follows more or less the course of an old lane, probably the survival of the Roman track from Ravenglass to Hardknott. This road is private, but his lordship is very kind in giving permission to use it. The scenery all along it is very beautiful. On the hillside, about a quarter of a mile north of the gate, is a white stone tower called Chapels, where tradition says Henry VI. was met, a wandering fugitive from the field of Hexham, by some shepherds who guided him to Muncaster Castle.

Three quarters of a mile from the gate is High Estholme, where is a row of magnificent yew trees. One of the heiresses of Robert de Gosford married Agnes Estholme.

About a mile further on, when the road was made, traces were found of a Roman tile kiln. Red clay is abundant at the spot and numerous roof and floor tiles with broaching on them lay about, exactly resembling those found at Ravenglass and Hardknott camps. The kiln was 3½ feet high and had a semi-circular front, with apertures for two flues. The tiles were 1½ ins. thick and about 6 ins. square.

About 200 yards east of the kiln an Elizabethan shilling was found, and a little further off two half-crowns and three shillings of 1815, lying together just beneath the turf.

On the summit of a rise just before Muncaster Head farm is reached, rough paving is seen on the right close to the road: this has been supposed to be a trace of the Roman track, which apparently made a detour to the north to avoid a deep moss. The new road proceeds straight on past some picturesque rocks for a quarter of a mile, and comes suddenly, through a cutting, upon the river Esk. In this cutting, in a gravel bed 6 ft. 3 ins. below the surface and about 20 feet above the river, an oak trough was found 5 ft. 4 ins. long



MUNCASTER CROSS-HEAD.

TO FACE P. 210.

It had been rudely cut out of the bole of a tree and deeply dug out, had a hollowed channel in its upper surface at each end, and a spigot hole at one end near the bottom, with plug in *situ*. Traces of stone drains leading to and from it were found. About 1840, in a moss near Muncaster Head, two or three oak pails with upright handles on one side were dug up, one of which was for long used at the farm.

Crossing the Esk by a bridge bearing the arms of Muncaster, the new road emerges on to a public road which shortly after recrosses the Esk by Forge Bridge to the King of Prussia Inn, formerly Moorwood. From this point the public road is probably on the Roman track, which avoided crossing the Esk.

XIV.—ESKDALE.

Chapter XIV.

Yeathouse Green — Miterdale Ghost — Floodmark — Birker and Austhwaite—Dalegarth Hall—St. Catherine's Church—Font—Bells—Chalice—Boot—Butterillket—Harterfell—Roman road—Roman fort on Hardknott—Towers—Vallum—Gates—Inscription—Forum—Barracks—Bath ?—Shrine ?—Parade ground—Antiquities found—The lesson of the place.

From Seascale by train, changing at Ravenglass ; or by road *via* Holmrook and Slapestones (turn to the right before reaching Irton Hall), to Eskdale Green 7½ miles; to Dalegarth 10 miles. From Gosforth *via* Santon Bridge, Eskdale Green, 6 miles ; Dalegarth 8½ miles.

THERE must be something very attractive about the "King of Prussia," for every neighbouring parish has a road leading directly from it to that well-known inn. The hamlet to the north of it is Eskdale Green, formerly Yeathouse Green, from which a road runs over Irton Fell to Santon Bridge. In the new Yeathouse is a fine carved oak press taken from the old building, the serpents upon which seem a survival of the patterns on Scandinavian crosses. In a house close by a fine stone axe and stone button mould, both found at Butterilket, at the head of the dale, and a carved knitting sheath are preserved. The road over the hill past Yeathouse leads to Miterdale, a lonely little valley drained by the Mite, which by the way does *not* drain Burnmoor tarn as often stated. A gruesome tale is told of a ruined farm at the head. Its mistress left alone with her baby, her husband having been called away beyond Whitehaven, gave shelter to a female tramp who went to sleep by the fire, whose cloak and hood accidentally falling off proved

her to be a man armed with a knife. The farmer's wife, beside herself with terror, killed the man as he slept. Naturally the place is supposed to be haunted.

Further on, 1½ miles beyond the "King of Prussia," at the little school, a road turns off on the right to Dalegarth Hall and the lovely Dalegarth Force, perhaps *the* gem of Cumberland. A lane on the left before reaching the bridge leads to St. Catharine's Church. Near the bridge is a mark shewing the astonishing height of a recent flood.

The manors of Miterdale and Eskdale belong to Lord Leconfield as part of the barony of Egremont, but the land on the south of the Esk, Birker and Austhwaite, is in the lordship and parish of Millom. Both are Norse names, Birker from *birki* the birch tree, and Austhwaite probably from the proper name Aud or Audr.

Early in the twelfth century the Boyvills granted the manor to some friend or kinsman, Adam, who assumed the name "de Austhwaite." Thomas Austhwaite, the last of the name, had a daughter and heiress, Constance, who married, about 1345, Nicholas Stanley of Greswithen, ninth in descent from Henry Stanleigh de Stoneley, living in 1030. In 1388, Nicholas purchased from his neighbour, Adam de Eskdale, the manor of Ponsonby, which is still in the possession of the family. Austhwaite or Dalegarth was sold a few years ago to Lord Muncaster.

The key of the gate leading to the force is to be obtained at the cottage. Visitors are earnestly requested not to touch the ferns and mosses.

Dalegarth Hall,

the ancient manor house of Austhwaite, was the residence of the Stanleys until about 1690 when John Stanley built Ponsonby Old Hall and removed there. Much of the spacious building was pulled down about 1750, but what remains is massive and picturesque. The circular chimneys are quaint, the massive beams and stairs of solid oak are relics of a time when the valley was densely wooded throughout its length. The dining room, 24 ft. by 21 ft., had a plaster ceiling ornamented with figures of hounds, stags, &c., and the initials E. S. A. with the date 1599, referring to

Edward Stanley and his wife Ann, co-heiress of Thomas Briggs, of Cawmire, Westmorland. A gold ring found in removing a window seat in the hall, was inscribed "Anna Stanley," and probably belonged to this lady. In many of the windows were the arms of the family and their alliances emblazoned in painted glass, some fragments of which, including the arms of Briggs, are now in Ponsonby Church. The fine old oak bedstead at Ponsonby Hall was removed from here, with other relics.

Eskdale Church,

in which the inhabitants of Birker and Austhwaite have for time immemorial had parish rights, stands close to the Esk, too close in flood time, and is dedicated to St. Catharine, virgin and martyr, the only other instance of this dedication in the diocese of Carlisle being the church of Crook in Westmorland and a chantry in Carlisle Cathedral. In the east window there formerly existed old stained glass, now unfortunately lost, representing St. Catharine with her wheel; close by is a well called St. Catharine's Well, and on one of the bells is the name of the saint; a fair called Dodgskin Fair was held yearly on the north side of the church on St. Catharine's Day. The church was restored in 1881, the bell turret having been rebuilt some years before. Before restoration it was roughcast outside, and contained a three-decker pulpit with the royal arms on the wall opposite to it.

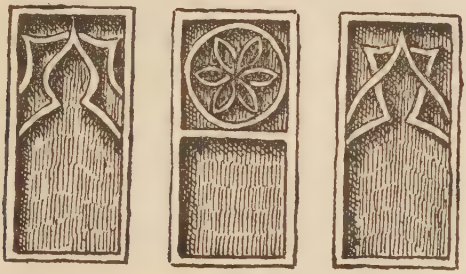
Near the door is a most interesting font. The only original part is the bowl, which is octagonal with drain and staple marks, and has had a lead lining. The sides are thin and the bottom flat, and as a whole it resembles the font at Harrington.* It is seemingly of the same date as the east window, about 1330, and has a history, having been cast out of the church, apparently about 1814, according to an entry in the chapelwardens accounts, and having stood in the farmyard at Church House for over 60 years, being used for vile purposes. In 1876 it was recognised by the late Rev. W. S. Calverley,

* Rev. J. Wilson.

and remounted and restored to the church by Mrs. Scott of Harecroft, Gosforth. The new base is inscribed "Suffer little children to come unto me," and on a brass plate is .—

Restored to the Glory of God,
And in loving memory of
Admiral Francis Scott, C.B.

"The peculiarity of the Eskdale font is a feature of the ornamentation, which I take to be the wheel, emblem of St. Catharine." *



DECORATION ON ESKDALE FONT.

The east window (1330) is decorated, and when seen from the outside shows that the original idea was to build a pointed window.

The bells are both ancient. The north bell, which is the tenor, is 17 inches across and has inscribed round the shoulder in black letter text with ornamental capitals, "Anima Mea Requiesce In Pace, 1687" (May my soul rest in peace), and below that, between the letters W and S, a bell, the stamp of the bell founder. The letters M and W S and the figures 1 and 6 are exactly like those on a bell at Edenhall, dated 1665, and attributed to William Sellar, bell-founder of York; it is also known that in longer inscriptions W. Sellar used small black letter type. His works date from 1662-1687, after which he was succeeded by his son Edward.

* Rev. J. Wilson.

This bell is probably one of the very last he made, and is remarkable for having a second date upon it, on the left side of the stamp, in letters 1½ inches long cut into the bell when cold, T.S. 1287. It has often been erroneously stated to be the oldest bell in Cumberland. As a thirteenth century bell would almost certainly be undated, this can hardly be the date of an older bell cut upon a new one. No Thomas Stanley is known of in 1687. Perhaps the T.S. refers to one of the Sellar family and the inscription was cut in December (16)87.

The south bell, the treble, is much older. The inscription of twelve letters, Lombardic capitals, many of them upside down, closely resembling those on the Waberthwaite bells which are late fifteenth century, gives us an approximate date. Some of them read SCA CATRI (Sancta Caterina), referring to St. Catharine.

An ancient tradition states that the chapel bell hung in an oak tree on an eminence on the north side of the church called Bell Hill. The name Bell Hill occurs several times in Cumberland and is generally thought to denote sites of heathen worship—of Bel or of Balder. There are two places called Bell Stand in Eskdale, one a cliff close to Hardknott camp.

The inventory of 1552 mentions Esshedaill as it is still pronounced, the root Esh meaning water.

The chapelwarden's accounts begins in 1699 and are very interesting. The register commences in 1626.

The advowson passed at the dissolution, from St. Bees Priory to the Stanley family, who lately sold it to Lord Muncaster.

The chalice dating from 1634-5, is of London make and has four marks, one an escallop shell. The lion mark is repeated on the foot of the cup, shewing that cup and foot have been assayed separately.* Modern flagon and paten.

Due south of the church Low Birker Pool tumbles down the face of the cliff, forming in wet weather one of the finest cascades in the district, though lacking the loveliness of

* R. S. Ferguson.

Dalegarth Force (Birker Beck). To the north is the hamlet of Boot, another form of Bootle, from the Saxon Botel or Botl, a dwelling. From Boot a road leads up the fell across Burnmoor, Celtic, *borrans*—stoneheaps, on which are stone circles and other pre-historic remains. (See *Pre-historic Settlements*).

Passing the Woolpack Inn, a name which recalls the days when this was the main pack horse way from Whitehaven to Westmorland, the road proceeds two miles more up the valley, and crossing the Esk by a bridge, over the wall of which the leaders of a four-in-hand once leapt, arrives at a gate at the foot of the steep Hardknott Pass. Butterilket is seen on the left. There are many curiously named places in Eskdale, such as Arment House, Wha House, Taw House, Paddock Wreay, &c., but none so interesting as this. Formerly Brotherulkeld, from the Norse *brautar-hóls-Kelda*,* road-hill-spring, we find the Norse settler has named his homestead from the spring in the hill, over which the great Roman way ran. In 1242 David de Mulcaster, elsewhere called David de Botherulkel, with the consent of his son John, gave all his land at Brutherulkell to the Abbey of Furness.† David had another son Thomas, who gave his land at Munkfors (Monkfoss in Whitbeck) to his sister Jane. David's kinsman and lord, Alan de Penington, son of Alan, son of Benedict, confirmed the gift of Butherulkull in July, 1242. His son John seems to have died without issue, as Jane, heir of David, and John de Rede her husband also confirmed the gift. John de Hudleston, Lord of Millom, granted the monks "liberty of enclosing the pasture of Brotherhulkell and Lincone which adjoins the forest of Egremont."

In 1534 Brotherykell was valued at £5 6s. 8d. a year.† Soon after the dissolution it passed into the hands of the Stanleys, who sold it recently to Lord Muncaster, so that after an interval of 600 years it has returned to its former possessors.

To the south is the picturesque peak of Harterfell, *hjartar-fell*—the stag's hill. The road runs remorselessly up the

* Collingwood. † West.

pass and on to the camp at Ambleside. At the 800 feet level is the fortification known as Hardknott Castle.

Hardknott Castle.

Train to Boot, from thence 3 miles. By road from Seascale 12 miles; from Gosforth 10 miles. A vehicle to the camp can be obtained at the Woolpack Inn.

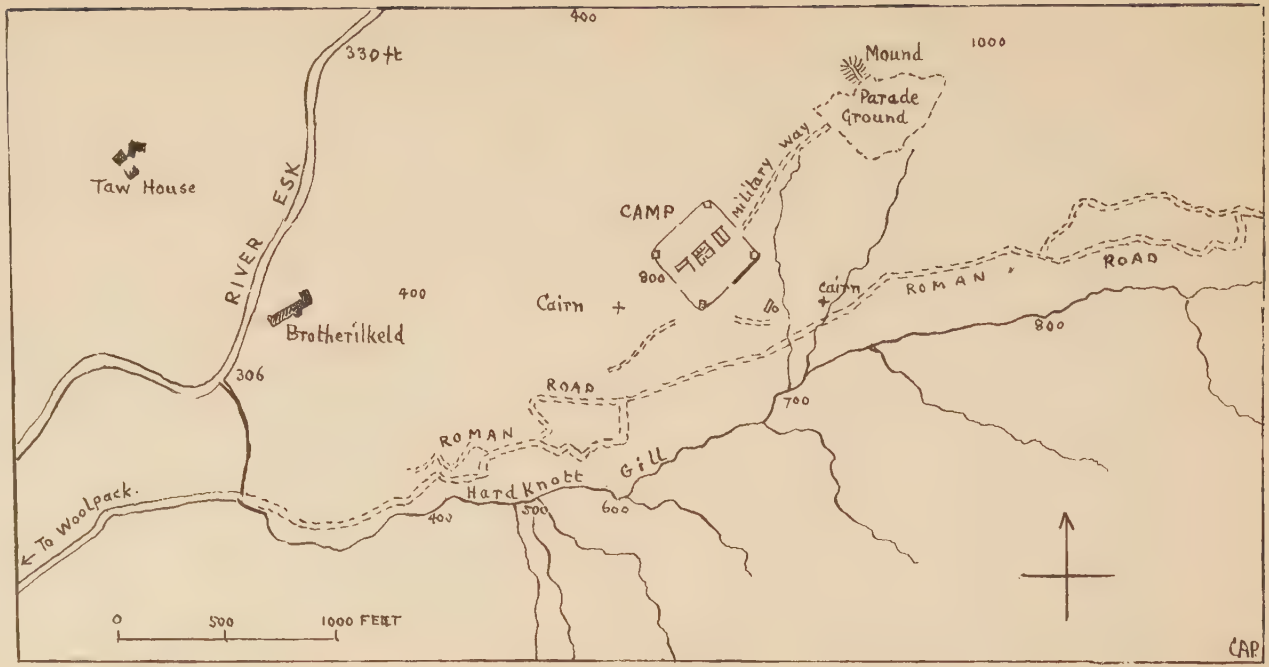
The Roman road from Ravenglass to Ambleside runs for 20 miles in a practically straight line, over the Hardknott Pass (1291 feet). This was too great a length to be left unguarded, considering the rugged nature of the fell country in which many a band of savage half-conquered Britons lurked. The numerous convoys that must have passed along this, the only direct access from Westmorland to the seaboard, would be a tempting bait to the "Children of the Mist" in the lonely hollow of Cockley Beck, the scene of Wordsworth's "Solitary." Accordingly we find perched on a crag 800 feet above sea level, effectually guarding the pass itself, a small but very strong camp. It is about half way between the termini, Ravenglass being 9¼ miles and Ambleside 10¾ miles.

On passing through the gate near the bridge over the Esk, a twenty minutes climb brings one opposite to the principal or prætorian gate of the camp. Looking back during the ascent the original Roman track is seen on the left, zigzaging up the slope. The road over the pass, formerly called the King's Coach Road, is seldom, if ever, blocked by snow.

The camp is square, 125 yards each way, with rounded corners facing the cardinal points. The north-west side goes precipitously down to the Esk 500 feet below, the south-west is a steep slope. On the south-east is, at a short distance, Hardknott Ghyll, a ravine well-nigh impassable, and on the north-east is the Hardknott mountain.

Some authorities have suggested that this camp is the Roman Maia. It contains an area of just over three acres, and was probably held by a comparatively small garrison.

At each corner is the basement of a tower about 12 feet square. These towers have been built of stone, with perhaps



HARDKNOTT

TO FACE P. 218.

wooden superstructures. How they were roofed we do not know, but they seem to have had glazed windows.* The north tower stands on a rocky knoll, the highest part of the camp, and was probably the signal tower, from which a point near Ravenglass was visible. The basements have no doorways.

The wall or vallum is $5\frac{1}{2}$ feet thick and was probably 10 to 12 feet high. It is built of hammered blocks of fell stone put together with mortar of poor quality. The dressings have been of freestone, perhaps brought from Gosforth, 14 miles away, by the Roman road *via* Ravenglass.† Very little freestone remains, the camp having been systematically robbed of it for generations. But for this the buildings would have been much more perfect.

There is no trace of a ditch except on the north-east side, but one possibly existed on the south-east. The other two sides did not require one.

There are the usual four gates, the prætorian or front gate, on the south-east, facing the road; the right and left hand gates; and the postern gate; the first three averaging 20 feet in width, and the last, which opens directly upon the cliff and was probably used only for pitching out rubbish, being 10 feet. Whether they have been arched over is doubtful. Socket stones for the pivots on which the gates revolved remain at the right hand (south-west) and postern gates, and in the centre of the floors of each of the three large gates is a sandstone block. The right and left gates are protected by natural traverses of rock in front of them, which were probably connected with the right cheek of the gate (looking outwards) by a palisade, so as to compel an enemy to expose his unprotected right side.‡

About 1854 a mutilated sandstone slab was found near the right gate, on which was :—

. . . GRIC . LA COH . . .

It is believed to refer to Calpurnius Agricola, who was legate

* R. S. Ferguson.

† It may have been brought by sea from St. Bees.

‡ Ferguson.

A.D. 162-169; and if, as seems probable, it was over the gate, gives a date to the fort.

The rectangular block of buildings in the centre of the camp, with entrance opposite to the prætorian gate, was the prætorium or abode of the commanding officer. It consisted of a court surrounded by corridors, one of which communicated with three rooms at the back. It seems to have been only one storey in height and to have had a tiled floor and an altar. Chancellor Ferguson considered this building a forum.

To the north-east is a double building 54 feet long, with five buttresses on each side, which with the amount of fallen material, go to prove it was a building of some height. What look like the foundation of set pots were found at each end. These may have been barracks or depôts for stores. A doorway exists in the western half at the south end, another in the eastern half at the north end. The walls have been plastered inside. To the north the remains of a heating apparatus were found, and beyond that a great quantity of ash, being apparently the site of the camp kitchen.*

The camp is magnificently situated amongst the finest mountain scenery in Cumberland. Scafell appears to greater advantage from it than from any other point of view.

Between the road and the prætorian gate is a three roomed building. Two of the rooms had hypocausts, heated by a furnace at the south end; the north room apparently contained a bath. Five feet to the east is a circular building, 15 feet in diameter, with a buttress on each side of the doorway, leading up to which is a ramp which has been paved. It has been lined with red plaster and is conjectured to have been a shrine or little temple. The three rooms may have been a tavern, or the camp baths. A channel cut through the rock, containing a lead pipe, took away the water.

A road 210 yards long leads from the left gate to an artificially levelled and cleared space of $2\frac{3}{4}$ acres, known as the "Bowling Green." On the north side is a huge mound with a ramp leading up to the top. This is evidently the

* Calverley.

parade ground, with a sort of grand stand for the officers. Other cleared spaces, which may have been gardens, exist round the camp.

The Rev. Aaron Marshall writing in 1792, states that "not many years ago, several pieces of a leaden pipe were found in a direction to the fort, leading from Maddock How Well, a mile and a half distant."

The explorations of the C. & W. Antiquarian Society shewed that the prætorium had been destroyed by fire. The excavators found many bricks, tiles of various patterns, black, yellow, red, and Samian pottery, iron nails, rings, and hooks, lumps of lead, glass of various colours, finger rings, a key, four spear heads, two daggers, brooches, hones, a trowel, coins, a flint arrowhead, &c.

About 144 yards due east of the west tower on the west bank of the stream is a cairn, and about 100 yards south-west of the east tower is another. These are not Roman and are probably older than the camp.—(Dymond).

From its elevated position on the brink of a precipice the fort must have been very conspicuous, and it is easy to understand how its high walls, towers and buildings gained for it in after days the name of Hardknott Castle.

The present aspect of the camp is somewhat saddening, there seems to have been a waste of intellect and power, even while remembering the advantages gained to the country by Roman rule. Here, where the centurion stalked, the trumpet blew, arms clashed, and "Rome's imperial standard" waved in the air, are a few lonely stoneheaps, on a fell side. Little thought the Roman soldier, proud servant of the mistress of the world, that a day would come when there should be none to cry "who goes there" on her behalf throughout Britain, and that the fort be guarded so disdainfully against the miserable barbarian should be tenanted only by the grouse and the mountain sheep. The Roman has gone "to his own place," leaving marks, certainly beneficent, of his occupation of the island which he held three times as long as we have held India, still easily to be traced. Do we, considering our boasted civilization and piety, treat the Asiatic any better than the Roman did the Briton? If not,

like him, "by the way that we came, by the same shall we return," and perchance the everlasting hills and the becks, that run on for ever will alone remain "watching over man's mortality."

> "The old order changeth, yielding place to new
> And God fulfils himself in many ways,
> Lest one good custom should corrupt the world."

XV.—WABERTHWAITE.

CHAPTER XV.

Waberthwaite Church — Pulpit — Inscription — Norman font — Granger's tombstone — Early Norse cross — Anglian cross — Walker's bell—Henry VI. bell—Proof of the dedication to St. James--Church plate—The name Waberthwaite—Stone circle and cairns—Corney Church restoration—North door—Fonts—Old vicarage—Graveslab—Copsi—Chalice—Langley Park.

From Seascale by rail to Eskmeals 5½ miles; thence by road 1 mile. By road from Seascale to Gosforth 9 miles.

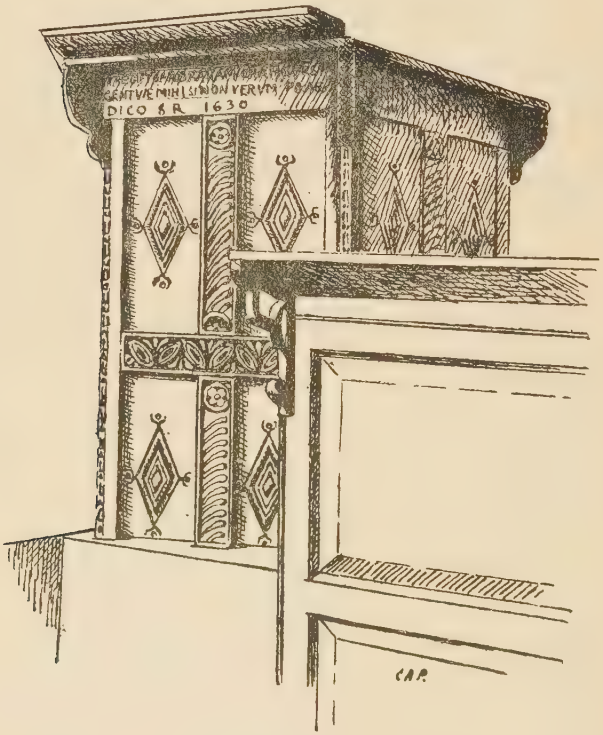
WABERTHWAITE churchyard, near which the Roman track seems to have crossed the Esk, is oddly squeezed in between the river and Hall Waberthwaite on the extreme edge of the parish.

The tiny church is a plain oblong building without any chancel or apse, and is practically a Norman Church with new windows added. There is only one window on the south side. In 1796 a new steeple or bell gable was erected and in 1825 it was thoroughly repaired and the porch rebuilt.

The pulpit is of oak, carved with various patterns which are also found on the oak press from Gosforth Gate, built in 1628. It bears an inscription in three lines of raised letters "THE GIFT OF ABRAHAM CHAMBERS GENT. VAE MIHI SI NON VERUM PRAEDICO. (WOE IS ME IF I SPEAK NOT THE TRUTH) S R 1630." The lettering DICO. S R 1630 are on a separate slip of wood let in. The Royal arms remain on the wall, and behind the door is the font.

It is a Norman font, rude in character and of very early workmanship, akin to those of Gilcrux and Crosby on Eden.

It has no stem but "sits" buried in the corner of a square pew the margin of the bowl rising just above the seat,* a massive block of red sandstone with drain, lead lining, and staple marks. We may be thankful that the rage for "improvement" has not replaced this ancient and curious sacred vessel by a tawdry modern one.



PULPIT, WABERTHWAITE CHURCH. (SEE P. 223).

In the churchyard is a sun dial and a gravestone in memory of William Granger, rector of Waberthwaite in the 17th century. The inscription runs:—

* C. J. Ferguson.

DOM : GVLIEIMVS : *GRANGER*
HIC IACET : ET : NOST . . . .
QVI : CVRAM : ANI : *TENVIT*
IN : MONCASTR : HA*LL*
QVEM NVLLVS : DIXIT : A*LIVD* (?)
OBIIT : MAII 15 : 1698.

The letters in italics are broken off.

Two ancient crosses formerly stood in the graveyard, but were long ago removed and used as building stuff. When the porch was rebuilt in 1825 the large cross shaft was found and built in again as the transom of the doorway,* the smaller cross shaft being used as a threshold. A few years since they were taken out by Lord Muncaster, and the larger set up again in the ancient socket which remained in its original position.

The head is gone, the sides and west face are covered with interlacing flat bands. The east face is elaborately carved. On the lower part bands interlace to form two circles which touch, each circle being formed of four knots which resemble triquetræ. Above is a space now smoothed and grooved with the sharpening of metal tools or weapons, as at Gosforth. Above that is the figure of a horse struggling in a maze of interlacing bonds; above again are two figures of animals, heads upwards, whose lower extremities unite in more interlacings.

The upper panel resembles others found on the crosses of Collingham and Ilkley.† The horse may be Sigurd's horse Grani or Odin's horse Sleipnir, or have a Christian symbolization. (Plate VIII., Fig. 4).

A puzzling cross, Norse with some Anglian characteristics. No other example in the diocese. Tenth century or earlier. (Collingwood).

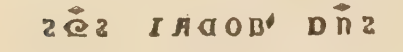
The smaller cross shaft is much worn by the feet of generations. One face has been divided into panels by horizontal bands, one edge has interlacings of the different patterns, the other bears a waving scroll with leaves resembling a vine, a later and debased edition of the scrollwork

* Rev. H. Bell
† Calverley.

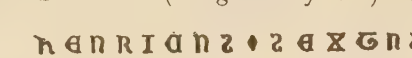
found at Irton. This fragment, which is now in the vestry, is Anglian late ninth century. (Plate VIII., Figs. 5 & 6.)

A pitch pipe was in use here about 1840 but has disappeared.*

The bells are extremely interesting, each having a Latin inscription in Lombardic lettering, dating from the close of the 15th century. On one is STS IACOB. DNS TOS UALKER. (St. James. Rev. Thomas Walker), giving



the patron saint, and the name of a clergyman, who was probably the rector. The other bears HENRICVS SEXTVS REX. (King Henry VI.) This may only refer



to the name of the reigning sovereign, but there is at least a strong probability that the bells are connected with the luck of Muncaster, having been hung in a church within a mile of the castle, within a few years of the visit (1461-4) of the unforunate king whose name they bear.

In spite of the testimony of the first bell, Waberthwaite Church has long been put down as dedicated to St. John. A deed of 1392† by which Thomas de Berdesey, grants to Sir Richard de Kyrkeby, knight, the manor of Wayburthwayt, and the advowson of the church of St. James of Wayburthwaite, shews that the bell is correct. The first said truly "St. James." The second bears "Henricus Sextus Rex." If this is only a coincidence with the story of the Luck it is a very remarkable one. As Canon Rawnsley sings:—

> "Where Esk in curves and coils of moony light
> Gleams in the vale and passes to the sea,
> They tell now royal Henry once did flee,
> A crownless king, from Hexham's bloody fight,
> And how rude shepherds, on a Summer night,
> Found and conveyed him where on royal knee,
> Stout Pennington did pledge his own roof tree,
> As safety, till the Red Rose had the right."

* W. S. Sykes. † Rev. J. Wilson.

The advowson remained in the hands of the Kirkbys until about 1608, when it passed to the Penningtons, who still hold it. Up to 1844 the rector held Muncaster also, and held morning service at Waberthwaite "of a suitable time and of a suitable length" to allow the rector to cross the river Esk "free of tide" to take duty at Muncaster.* There is a large quantity of plate; an Elizabethan chalice of 1576, an old silver paten, three cups silvered on copper, a modern set and a silver alms dish.

The register contains many curious entries. The original Wyberg was probably a Norseman who settled here and cleared the land, forming Wyberg's thwaite; and it may well be that one of the crosses once marked his grave mound. The Wybergh family afterwards removed to St. Bees, Clifton and Isel, and is still represented in the county. In the XIIth century Arthur Boyvill, third Lord of Millom gave the manor to the husband of his daughter, who assumed the name of "de Wayburthwait." The Wayberthwaites had considerable possessions at one time both there, in Gosforth, and other parishes. The manor passed to de Berdesey who granted it to the Kirkbys from whom it came to the Penningtons. The original meaning of the O.N. word *Viberg* from which the proper name was derived was "holy mountain."

On Waberthwaite fell close to the spot where the road to Ulpha Old Hall crosses Whitbrow Beck are a stone circle and many cairns. About quarter of a mile north of these are several more cairns (see Chapter V.) I have never been able to reach this little known place; but a lady who gallantly struggled across the moor in December, sends me the following account of it.

"The circle lies close to Whitrow beck, fully one mile east of Grange, on the highest, driest, and flattest part of the moor. It is a circular ridge of piled stones of all sizes, some of which would require several men to move them. The ridge is about 15 feet broad and from 3 to 5 feet high; being highest on the east, at which point is a huge stone which seems to have been upright and to have split in falling.

* Rev. H. Bell.

Other large stones give the same impression from their position and shape. There is no gap in the ridge, which measures 152 yards round, on the outside. Inside the highest point is only 2 or 3 feet, the ground being above the level of that on the outside, though slightly hollow. In the centre is an embedded flat stone, 40 inches by 21. Surrounding the circle is a slightly sunken walk or ditch of very firm ground, varying in width, the outer edge being somewhat indistinct. On the east are three large stones, six feet across, each surmounting a small cairn, 40 feet from the circle and about 12 feet apart from each other. Remains of other large stones broken by falling or frost appear to continue this outer circle nearly half-way round. The herbage in the circle and ditch is of a much finer quality than that on the moor, and the place is almost surrounded by becks. North of the circle Samgarth beck runs in a deep gully fringed with large stones, some 16 feet across. Half-way between them and the circle is a cluster of cairns averaging 15 feet in diameter, eight of which are in a circle, with a ninth in the centre. From them a line of cairns runs almost due south, on the edge of the slope. South of the circle is a broad line of stones 100 yards long, possibly a fallen wall, but very like the enclosures on Stockdale moor. West of the circle are many scattered cairns, notably two irregular circles of them, the first at 30 yards distance and 20 yards across; the next as far again and similar. There are no pits on the cairns."

This is evidently a most interesting place where digging might reveal something.

Corney.

An out of the way parish, with few trees and bad roads. It was anciently the property of "Michael le Falconer" who may have been connected with the Gosforth family. His posterity took the name of Corney, and in the time of Henry III., the heiress married Pennington. The manor house was at Middleton Place.

The church, dedicated to St. John the Baptist, stands on a lonely hill about the centre of the parish. It was restored

in 1882 when a north doorway in the nave and a south doorway in the chancel were brought to light. Great quantities of human remains were found beneath the floor. The bells are said to be dated 1614 and 1621.

The present handsome font was given by the late Dr. Scott, Dean of Rochester. The bowl of the old one is in a garden up the valley, the base is used as the top of a gate post near the ruins of the old rectory, which stand a short distance south of the church and shew some rough work of the fifteenth and sixteenth centuries. Over the door of what was probably the tithe barn is a thirteenth century grave cover which once covered a "de Corney." The cross head is in relief in an oblong sunk panel and below it are two carved leaflets resembling the side pieces of a fleur de lis. the stem of the cross, the calvary steps and the sword are incised.

The founder of the church was Copsi, Lord of Corney, who between 1147 and 1153 gave the church to St. Bees. A pension being paid to St. Bees up to 1185.* The advowson was in the hands of the Abbey of York which presented a rector in 1536: It afterwards came to the Penningtons who sold it to Lord Lonsdale. Copsi's daughter, Christina, who seems to have been his heiress, married Waldeve de Caupland.†

The chalice is Elizabethan, London make 1571-2. There is no rectory.

Langley Park in this parish has borne that name since 1532, previous to which it was called Langler, Langliferee, Langliferga, &c. It was probably the property of John de Langliner a knight who lived about 1250, but Langlif takes us further back. *Ergh* Mr. Collingwood points out=*saeter*, chalet, dairy farm, and Langlif is a woman's name of the early twelfth century Norse, probably the name of the dairy-maid who stayed there in summer with the cows as is still done in Norway.

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* Chartulary of St. Bees.

† Chartulary of St. Bees.

XVI.—BOOTLE.

Chapter XVI.

Roads from Muncaster to Bootle—Selker Bay—Bootle Market Cross—The name—The church—Skeletons found—Inscribed font—Askew's brass—North door in nave—Pitchpipes—Bells—Names—Lordship of Millom—Seaton Priory—Prioresses—Graveslab at Hyton—Story of Sir Hugh Askew—Smugglers—The ruins—Conclusion.

By rail from Seascale 9 miles, thence by road 1 mile. By road from Seascale or Gosforth 13 miles.

A LARGE parish, extending from the Esk to the Annas and running up to the summit of the Black Coombe range, cutting off Waberthwaite and Corney from the sea.

The main road from Muncaster bridge (over the Esk) runs direct to Broad Oak, passing on the right Graymains, once the residence of the Askews. The next turn on the right leads by Rougholme to Waberthwaite Church; a little further on, at Dyke, a road to Barnscar and Devock water turns off to the left. At Broad Oak, formerly a public house, the road enters Waberthwaite and runs up a steep hill. Turn to the right half way up, the other road goes to Corney Church. Crossing Waberthwaite to the school the road turns sharply to the left, entering Corney, across which it runs to Swallowhurst Hall, a picturesque building. Here it enters Bootle parish and runs direct to Seaton and the village, beyond which it is called the "High Street."

Another road starting from Ravenglass runs along the Esk shore and crosses the ford below the railway bridge at Eskmeals. Here a bridge has been "going to be built" for over a hundred years. This road, which is available at

low water only, and is always impassable by cyclists, runs directly to Tarn and Bootle. Just beyond Tarn are Selker and Selker Bay, in which last an old tradition says "about a mile from the shore in calm weather"* could be seen the remains of several vessels or galleys, popularly supposed to be Roman.

The village is fairly central and is said to be the smallest market town in England. The market (now extinct), was granted to John de Hudleston in 1346, and a fair of four days at the feast of the exaltation of the Holy Cross (Sept. 14). The market cross had four shields at the base of the shaft one of which bore the arms of the Hudlestons. The present restored cross was placed on the old site at the Jubilee of 1897.

The name Bootle, Bothel, or Botele, is derived from the Anglo Saxon Botl, a dwelling house. Boot and Bolton, (anciently Bothelton), and many other places are from the same root. It has nothing to do with the beacon which once blazed on Black Coombe, as was formerly thought. Here once stood the manor house of the Copelands, an ancient and important family who owned lands in Bootle, Irton and Gosforth parishes. The male line became extinct in the reign of Richard the second, the heiresses marrying Hudleston, Pennington, and Senhouse, but younger branches carried the name on to the present day in the district, one of the family being prioress of Seaton.†

Many stone implements are said to have been found in the parish; in particular a stone hammer, 7 inches long, found in 1813. Cairns exist on Bootle common and in the adjoining parish of Whitbeck at Hall Foss, Kirkstones, and Annaside were circles of different kinds now destroyed. The Annaside circle, which was not far from Kiskin, was composed of 12 stones and was 20 yards in diameter. On the north west side were the ruins of a building through which an old road led. No trace of it is to be found now, it has been "improved" out of existence.

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* Hutchinson.

† They bore arms; or, two bars gules, a canton of the second, over all a bend sable.

Bootle Church.

Bootle Church, dedicated to St. Michael, is only 96 feet above sea level. It is reputed to be very ancient. The thickness of the walls of the oldest part, the chancel, 3 feet 4 inches, points to a Norman date and it is possible they were standing in the days of the first Lords of Millom. The chancel arch is very slightly pointed. The church had been "lately repaired" in 1794, and was then a plain oblong structure, consisting of nave and chancel, with square headed windows, and a porch and turret for two bells at the west end. In 1829, it is described as "a very ancient edifice, though owing to frequent repairs, the interior has a modern appearance, and is neatly stalled." In 1837, north and south transepts were added, and the square headed windows replaced by lancets with dripstones: the whole church was re-pewed, and apparently the pulpit and reading desk were then removed from the centre aisle. Soon after 1850, the west end with porch and turret were taken down, and a tower commenced, and carried up as far as the belfry. In digging the foundations for this six skeletons were found, of tall stature, lying north and south. In 1882, the tower was completed, and in 1888, the roof of the chancel and vestry was raised, and arches made into the chancel and nave for an organ chamber. Near the door stands an interesting font, somewhat celebrated owing to the obscurity of its inscription "It bears some resemblance to that at Bourn in Lincolnshire, which is of perpendicular date."* It is 3 feet high, of red sandstone, octagonal in shape and has a string course round the stem. On each of the eight faces are two shields, bearing letters sculptured in relief, which resemble black letter. In the first two shields are the letters R.B.; in the third a bugle horn and the letters I and H; in the fourth two letters which baffle antiquaries. They have "evidently been tampered with; the chisel has been used to take away more than paint."† The remaining shields are filled up thus, IN NO MI NE PA TRI^{S} ETFI LII ETSP IRIT^{S} SAC TIA; with marks of contraction over the last two As. The

* † Wilson.

inscription extended and translated reads, "In the name of the Father and of the Son and of the Holy Ghost. Amen." The letters R.B. are thought to refer to Richard Brown who was rector of Bootle in 1535. John Hudleston was then Lord of Millom. Millom Castle has its version of the tradition of the Horn of Egremont, and the Lords of Millom certainly bore a bugle horn as their badge; hence it is probable that the third shield refers to John Hudleston, and that the font was presented to the church in his day, either by him or by Richard Brown.

Mr. Swainson Cowper suggests that the mason intended to cut IN on the fourth shield, but turned his templet the wrong way, and so spoilt the shield: when told of his mistake he commenced afresh on the next shield. This ingenious theory seems borne out by the crowding of the letters at the end of the sentence. The font was formerly painted and stood in the corner of a pew, so that six of the sides were concealed.

There is also a small font or basin of black marble, which was perhaps introduced in Puritan times, when there was a rage for throwing out fonts and using basins.

On an oak board fixed to the south wall of the chancel, is a brass figure of a knight with an inscription below, which have at some time been fixed in a stone slab covering the grave of Sir Hugh Askew of Seaton.

Here lyeth Sr Hugh Askew knight late of the Seller to Kynge Edward the VI which Sr Hugh was maid knyght at Moskelbrough felde in ye yere of o' Lord 1547 and dyed ye second day of Marche in the yere of oure Lord God 1562.

This honour was conferred at the battle of Pinkie, fought September 10th, 1547, by the Protector Somerset during his fruitless attempt to force Mary Queen of Scots to marry Edward VI. He defeated the Regent Arran but was soon after compelled to return to England.

Sir Hugh is in full armour with large shoulder and knee pieces, broad toed sabbatons, skirt of mail, and lamboys consisting of several plates buckled to the cuirass to

protect the thighs.* The arms are sword and dagger, while round the neck is something resembling a ruff. The beard is pointed, the hair cut short, and the head bare. The object looking like a hat is a helmet lying sideways, on which the head rests.

Sir Hugh Askew's Brass.

The nave is evidently very old, the masonry being very rough and mostly of cobbles. Near the tower traces of north and south doors, opposite each other, can be seen on the outside, the south door having apparently had a semi-circular head, indications of twelfth century work.

In the vestry are three hatchments recording Richard Hutton and Daniel Steele, rectors, and John Wennington, curate. Also two pitchpipes, one of mahogany and brass,

* Canon Bower.

nearly 3 feet long, the largest in the district; the other 19 inches long of dark red wood, probably made by Weeks of Bootle, from wood from a wreck in 1839.*

The tower contains three bells, the first inscribed, "Joseph Herbert, Wm. Smith, 1729. W. Packer, feceit." The second, 1790. S. R. Wigan. The third, hung in 1882, is by Warner of London.

The chalice is inscribed, "Deo et ecclesiae de Bootle hocce Poculum Dono dedit Daniel Steele, Rector ibidem Anno Dom. 1762." London make 1716-17.

The Paten, "In usum ecclesiae de Bootle, Jacobus Satterthwaite, A.M., Rector, dedit. A.D. 1810." London make 1716-17.

The flagon, "Presented by Richard Hobson, M.D., to the parish church of Bootle, in Cumberland, 1838." London make 1742-3. There is a modern plate and an old pewter flagon.

The church was given to York by Godard Dapifer, the abbey presenting up to 1527. After the dissolution it passed to the Penningtons and from them to various families, ultimately coming into the hands of Lord Lonsdale.

Some curious names in the parish are, Selker, Hycemoor, Cordomos, 'Kiskin, Charity Chair. The *Whitehaven News* gives the following tale of an encounter in this district.

The Battle of Annaside.

On Saturday, August 18th, 1838, early in the morning, a most sanguinary conflict took place at Annaside, near Bootle, Cumberland, between the inhabitants of that hitherto peaceful village and the crews of three vessels, assisted by a number of persons from Ravenglass, under the command of a leader named Wilson, who is an inn keeper there. It appears that a practice had grown up for vessels to load cobbles from the sea shore, and in consequence of this removal the tide was making inroads on the land, the parish having been put to considerable expense, so it was resolved that a stop should be put to it. Despite all protests, however, Wilson continued

* Rev. W. S. Sykes.

to load vessels for Runcorn and Liverpool, with the cobbles, so as peaceful means failed, the inhabitants determined to try force. Having removed all the stones from Stub Place, Wilson, on Friday, began to load three vessels from the beach, when the villagers drove them to their vessels. Next morning Wilson brought up a strong reinforcement of both sexes, himself armed with a huge pump handle, and his followers with spars and bludgeons. On seeing this, there was an assembly from Whitbeck and Bootle to assist Annaside, in all some thirty-six men, each carrying a good sprig of oak. A most desperate fight ensued, the women pouring in volleys of stones, in addition to the noise they made. In the thick of the fight Wilson signalised himself by a desperate attempt to give a finisher to Mr. Parker with his formidable weapon, but this circumstance attracted notice, and his sconce was made to crack again by the repeated blows inflicted upon it by the oaken weapons of his antagonists. With the fall of Wilson, the battle was over, and the villagers victorious. There were many contusions, but happily none slain. Men were to be seen at the close of the combat lying in all directions with broken heads and bruised bodies; one man had his leg fractured, and numbers on both sides were so severely injured that they had to be conveyed home, and are yet confined to their beds—some of them, it is asserted, are in a dangerous state. The yeoman finally effected their purpose, and drove the enemy to their ships. The language of the women was said to be frightful. When the tide served, the vessels went to Ravenglass, and so ended the "Battle of Annaside."

Seaton Priory.

Train to Bootle, from thence 1¼ miles. By road, 11½ miles.

The Lordship of Millom, comprising "all between Esk and Duddon" was the most important subdivision of the Barony of Egremont, and was given by Meschines to Boyvill, whose son Godard, surnamed "Dapifer" or "the Steward" gave the churches of Bootle and Whicham, to the abbey of St. Mary's York. Dapifer's son, Arthur de Boyvill,

or de Millum, third Lord, was a crusader, and had in his turn a son Henry, fourth Lord, who gave to his daughter Goynhild on her marriage with Henry Fitz William, the lands of Leakley, (now called Seaton), with scales or sheds for cattle and common of pasture; specially excepting the lands which he had already given "to the holy nuns serving God and St. Mary in Leakley." The priory thus seems to have been in existence at the close of the twelfth century. It was founded for benedictine nun's and is said, in spite of the testimony of Henry de Boyvills deed, to be dedicated to St. Leonard. In 1227 the church of Irton was appropriated to the priory, probably by one of the early Irtons. The value of this in 1538 was £5 12s. 8d., per year.

Goynhild, being left a widow, gave the lands in Leakley she had received from her father, to the abbey of Holm Cultram, and the priory became so poor that in 1357, Henry duke of Lancaster, afterwards Henry IV., finding it could not maintain the prioress and nuns, granted to it the hospital of St. Leonard in Lancaster, which appears to have been worth £6 6s. 8d., per year, with power to appoint the chaplain of the hospital. Possibly this is why the priory is thought to have been dedicated to St. Leonard. The hospital inmates were a master, a chaplain, and nine poor men, of which last three were lepers. They were allowed 28 oz. of bread per day, and broth three times a week.*

On October 18th, 1459, Thomas York, abbot of Holm Cultram, leased to Elizabeth Croft, prioress of Seton, all the lands (belonging to Holm Cultram), between the rivers Esk and Duddon, for twelve years, at the yearly rent of 20s. These lands were doubtless those given by Goynhild.

In the survey of 1534 the income of the priory is given as £12 12s. 0d., the site of the building with land annexed being set at 30s. only. Johanna Seton was then prioress.

The Monastic Comperta, the probable date of which was 1538, gives the income as 20 marks (£13 6s. 8d.), and states that the priory was over £6 in debt. Johanna Copeland was prioress that year. One nun is mentioned, Susanna Ribton, probably a member of the family of Ribton of Ribton near Cockermouth, who bore arms, or, three crescents azure.

* West.

A trace of a fourth prioress is found at Hyton, about two miles south of the priory. In a sham window of a farm house, there is the upper part of a large sepulchral slab bearing a pastoral staff, in relief, and an incised inscription, in Lombardic lettering : —

+ HIC JACET. . . . .
DENTONA . . . . .

from which we infer the lady was of the Denton family.

GRAVE-SLAB OF PRIORESS, HYTON.

In 1542, after the dissolution, the priory was granted to Sir Hugh Askew, knight, to hold of the King in capite, by the service of one twentieth part of one knights fee and the yearly rent of 9s. 2d. Sandford says he was " yeoman of the seller to Queen Catharine in Henry Eight's time, and born in this country." The Askews trace their descent from Thruston de Bosco, who lived in the reign of John at Aikskeugh near Millom. Afterwards they removed to Graymains in Muncaster, and in the seventeenth century, were lords of the manor of Gosforth. Aikskeugh is literally *oakwood*, of which Thruston de Bosco is a Normanised form. " And when that Queen was divorced from her husband, this yeoman was destitute. And he applied for help to the Lord Chamberlain or some place in the King's service. The Lord knew him well, because he had helpt to a cup wine ther before, but told him he had no place for him but a charcoal

carrier. "Well" quoth Askew "help me in with one foot, and let me gett in the other as I can." And upon a great holiday, Askew got a friend of his to stand before the King; and Askew gott on his velvet cassock and his gold chine, and basket of chercole on his back, and marched in the King's sight with it. "O" saith the King "now I like yonder fellow well, that disdains not to doe his dirty office in his dainty clothes: what is he?" Says his friende that stood by on purpose, "It is Mr. Askew, that was yeoman of the seller to the late Queen's ma^tie and now glad of this poor place to keep him in y^r ma^tie's service, which he will not forsake for all the world." The King says, "I had the best wine when he was i'th celler. He is a gallant wine taster: let him have his place againe" and afterwards knighted him; and he sold his place, and married the daughter of Sir John Hudleston; and settled this Seaton upon her."

Sir Hugh* was knighted at the battle of Pinkie in 1547, and died March 2nd, 1562. He was buried in Bootle Church where there is a brass to his memory. His widow married William Pennington of Muncaster, at which castle her portrait still remains, dated 1571. Later the Penningtons sold Seaton to the Wakefields of Kendal.

Hutchinson tells the following story of this place, "here a banditti of smugglers took up their residence, and continued their illicit trade for several years, till they were over-awed and broken by the coming of the military. They then applied themselves to agriculture and their farm flourished in a singular manner, superior to that of their neighbours, attributed to their better skill and knowledge brought from other parts."

Seaton Hall farm is exempt from tithe having formerly been abbey land. About half a mile from it the stream expands into what is called "The Nun's Pool." Little remains of the priory. The hilly background is one mass of trees. Before the still stately ruin is a soft green-sward, to the left runs the stream, whilst to the right is the old house with quaint old fashioned windows, chimneys, and gables all

* Denton says Sir Hugh "was raised to great honour and preferment, by his service to King Henry VIII., in his house, ordinary, and in the field, at the seige of Bullen, (Boulogne, 1544.), and wars of France."

wreathed in ivy. The interior is extremely interesting. Two wide fireplaces with spacious ingle nooks and rapidly narrowing chimneys, big enough to hang many a flitch of bacon in, are still intact. They are not later than the sixteenth century and may well have been part of the convent. Just as attractive in their way are the spacious window seats, each with its own peculiar charm and view; while the oak staircase and finely pannelled passages completely harmonise with the peaceful old world air which pervades the whole place. Only the east end of the church and part of the convent are left standing, and about their broken walls, nature's kindly hands have trained a leafy network. The east wall contains three lancet windows of equal height, over which are pointed hood mouldings, between which, with the usual cistercian fancy for difference, are a recessed cinquefoil and trefoil.

One can quite understand that Seaton Priory may well have seemed to the nuns of old, a fitting refuge from the storm and stress of the world's battlefield. Even practical twentieth century folk could rest here awhile, and in this quiet retreat ponder life's problems, look back and forward, and gain a clearer view of men and things than is possible in the busy round of daily life. But few of the restless spirits of to-day could stay here to their life's end like those devoted women.

> "Yet out from the little hill
> Oozes the slender streamlet still."

working out its own share in nature's great scheme. Ever it takes up new duties, smoothing rough rocks, sweeping away obstructions, supplying refreshment here, power there. In one place a rushing torrent, in another a deep translucent pool with unperceived current, on it goes till at last it reaches the haven, and loses itself in the bosom of the mighty sea from which it sprang.

It is not for us to spend our lives in cloistered calm; rather let us rest like the stream for a season, then like it speed on to see greater things—may be do them. Yet, it has been good for us to be here; and in this quiet retreat, where many a nun's life has closed, I bid my readers farewell.

C. A. Parker.

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